

Against the apple of the
of antichrist, or the masse book
lurking darknesse, making way for the
apple of the right eye of antichrist,
the compleat masse book of pal-
pable darknesse.

This apple of the left eye, commonly called, the
liturgie, or service book, is in great use both a-
mong the halting papists, and compleat papists,
and the things written heere are also against the
compleat masse book.

IOHN X. ver.

All that ever came before mee are thieves and robbers, and
the sheep did not heare them.

verf. 9. I am the doore: by whom so ever man shall enter in, he
shall be saved: and shall go in and out and finde pasture.

verf. 10. The thief cometh not, but for to steale, and to
kill, and to destroy. I am come, that they might have life,
and that they might have it more abundantly.



From
no 34
Alexander

Barthol
Horn

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anno 1634

Hen. Treasurer The Contents of this Book.

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QUEST.

QUESTION.

ALL the rites and ceremonies prescribed in this masse book, are they not used in Gods kirk for comlineffe and decency?

Answer. Thus you do calumniat Christ our Lord and his apostles, as if they had worshipped God undecently, because they used not these rites.

2. Is it decent that a Queene shall be clad with the garments of a whore, you do cloath Gods kirk with the garments of the whore of Babylon, by idolatrous and superstitious rites.

3. Is it decency in Gods kirk, that either rulers or usurping prelates, by their lawes shall burden mens consciences, & persecute them, if they obey not such laws.

4. If a servant binde his masters hands and feet, that he may not stir nor walk, nor move himself. If the servant, I say, being accused for the same, shall answer, I did it for decency, think you this a decent answer. But the authors & obtruders of this book do binde Gods spirit, so far as lyeth in them, by restraining the free passage of the gifts of Gods Spirit, in their lawfull and right use among Gods people.

Quest.

How many wayes do the popish prelates by this book restrain the libertie of Gods spirit, so far as their power may reach?

Ans. They lay bands on Gods spirit, by hindering the register of Godstruth, viz. the Canonickall Scriptures to be read in publick divine service, placing instead thereof rent and clipped pices of Scriptures, with humane traditions.

2. They destroy the holy order, wherein God hath placed the Scriptures, as if the most High had

them like a God of confusion. They have turned this order into Babylonish confusion, and Gods Spirit is restrained from the use of his owne holy order among his people. 3. By obtruding this book, they hinder of times preaching and interpretation of scriptures, which are the gifts of Gods Spirit. 4. They hinder the indifferent use of time in reading his word, by fixing the reading of the scriptures unto set dayes of the year.

5. They hinder and restraine Gods spirit, in not making known the whole extent of his word: for there are a hundreth and twentie chapters of the scriptures unto the publick reading, whereof they appoint no time of the yeer. 6. They binde and restraine the gifts of Gods spirit in his Ministers at publick prayer, so that whatsoever holy meditations God shall put in their hearts, they may not expresse them, if they be not in the forme of the words of this book. This is a forbidding of Gods Spirit, to give any meditations to his servants otherwise then this book prescribeth.

7. They force the people to kneel, when the priest rehearseth the law, and giveth the sacramentall elements, so that God is hindered of that honour, that if himself were rehearsing the law, he shall not be discerned by religious adoration from a priest, when he rehearseth the law; yea, a priest, is honoured and not God: for when God gave the law, the people did only stand and kneeled not. Also Christs personall presence, if he visible were beside us, could not be discerned from the sacramentall elements, by religious adoration. Item, the holy desires, and the libertie of Gods people are restrained from expressing the religious

gious divine adoration in due time and place, as Gods Spirit teacheth them to eschew the confusion of divine adoration, with other points of Gods service.

8. They reſtraine Gods honour and dignity in that his ſacred word, which for the excellency thereof ſhould be written and ſet apart by it ſelf, and ſo declared to be more eſteemed then all other word, it is put together into one incorporation with Apocrypha, and humaine traditions, and ſo made only equall to them.

9. They preſſe down the dignity of Chriſts ſacraments, and conſequently the wiſedome of Gods Spirit by whom Chriſt gave theſe ſacraments, in that, a preſbyter or deacon may give baptiſme, and the Lords ſupper: but the biſhop muſt only give confirmation, as if it were more excellent then the ſacraments of Chriſts ordinance. But the baſtard office of a tyrannizing biſhop, which God never planted, is the fitteſt miniſter of a baſtard ſacrament.

10. By making one part of divine ſervice to hinder another part thereof, as the reading of the Pſalmes twelve times in the yeer, hindreth the other Scriptures to be read ſix times in the year, as if a ſervant would labour and plow all the year upon two or three rigs of his maſters land, and leave no time for plowing the reſt of his field.

11. By binding the ſignifications of divine ordinances unto humaine traditions, as when at baptiſme they demand queſtions at infants, as if they could underſtand, and ſpeak like their parents: they make the ſign of the Croſſe in the Childes fore-head, after hee is baptized, ſaying *Wee receive him in the Congregation of Chriſts flock*, as if Baptiſme it ſelf did not ſignifie our entrance

entrie into Christs kirk. So they deny the force of Baptisme, attributing it unto crossing: they make crossing also a token, that he shall confesse the Faith of Christ, and resist the diuel, & the world: They spoile this also from Baptisme, they make matrimonie to signifie the mystical union betwixt Christ and his kirk, and so they make it a sacrament. This signification is also robbed from Christs Sacraments: for Baptisme signifieth our beginning and ingrafting in Christs mysticall body, and the LORDS Supper signifieth our continuance in that union: Matrimonie is a Divine ordinance, but the using of it as a Sacrament, is a humaine ordinance.

12. By making the Clergie in divine service keep the precise words of this Masse book, so that they may not read one verse of any chapter of Scripture more then the passages quoted in this book, neither may they diminish one word or verse which is printed in this book: yea, where this book hath all the LORDS Prayer, they must say all the LORDS Prayer, where it hath but a part of it, they must say but a part of it. Where this book omitteth Christs descending into hell, in the Apostolick Creed, they must omit it: and where the Creed hath all the Articles, they must say all. Where it hath the Creed of *Athanasius*, they must say it. So oft as the book hath the words *Lord have mercie upon us*, (which words are the Popish *Kyrie Eleison*) the Priest must say them as often, and no more: They adde unto GODS word, and diminish from it as they please; they will have none to adde unto their traditions, nor diminish from them. Thus the Man of Sin, as GOD, sitteth in the Temple of GOD, and exalteth

exalteth him above all the three Persons which are called GOD, and the most High is used as a slave. The most wicked men will make use of some of the speeches of their slaves, if they can make these words fitting for their purposes: So the Antichristians make use of the word of God, for earthly gaine & pleasures.

13. By hindering Gods people to use extraordinary fasting and praying, and solemn humiliation unto GOD, even when the LORD plagueth his people with many and grievous plagues spirituall and corporall. Thus the Antichristian Prelates themselves are become the greatest plague of Gods kirk, when they hinder the lawfull meanes of taking away Gods judgments. 14. By forcing the People to fasting and solemn humiliation at Lent, and other set times, albeit GOD were blessing his People with all good things without any plague, and so restraining the duties of solemn thanksgiving. 15. By ordaining the Scriptures which they appoint to be made use of in publick divine service, not only to be read upon fixed dayes of the year, as was said before, but also they have appointed them to be read on such daies of the moneth, when People because of their civile distractions may not come to heare them. So except the twelve whole chapters that are only written in this Masse book, (the rest are but parcels of Chapters) and the hundredth and thirteene chapters which are appointed for the Sundayes of the year, there shall no more whole chapters be read on Sundayes through the whole year (for the rest of the scriptures are so appointed for the dayes of the moneth, that if these dayes fall upon the Sunday, then the chapters ordeined for these dayes of

moneth shall be omitted at that time: but if they fall on the week dayes, these scriptures shall be read except, I say, these 12 and 113. Chapters, the people shall never heare the rest of the scriptures read in publick divine service, being hindered by lawfull civile businesse on the week dayes. The jewes were more religious, for they caused the whole old testament to be read on the sabboths, at the least once in the year. It is said in a fable that a foxe invited a cran to a dinner, and he powred forth & scatted abroad on a broad table a thin broath for the cran to eate: But the cran smitting the table with his long beak, could not take up the broath scatted abroad. So these deceaying foxes have so scatted abroad & divided the spirituall food of Gods word, that Gods people can not be the better of it. They have appointed it for such dayes as people can not come to heare it: And upon the sabboths when they should heare it, they finde a serpent in stead of a fish, & in stead of the bread of life which is Gods word, they feed more upon humane stonie traditions.

Qu. By what clouds of darknesse is the light of Christ, the Son of righteousness obscured in the antichristian kingdome?

Ans. By diminishing Gods word in the Canonickall register, as when they left out the second commandment of the morall law. 2. By diminishing his word, in choosing some places of scriptures to be insert and read in their service book, rejecting the most part of the Scriptures which are omitted, as not worthy to be written with their traditions. 3. By hindering many chapters in the canonickall scriptures to be read at Divine service, which is a diminishing of the word of God from publick audience.

4. By

4. By forbidding the laicks privately to read Gods word at all: this is more then a diminishing of Gods word, it is a robbing of the whole word from the people. 5. By obtruding upon them wil-worship and humaine traditions. 6. By renting and cutting the passages of Scripture, that are read, that as a man can not bee knowne by his face, when it is all wounded and cutted, his deformitie and wounds make him hid and obscure, So the glory of God that shined in his word is hid, by cutting and renting peeces of Scripture from the true canon. This is not the dividing of Gods word aright (as some affirme) whereof Paul speaketh, 2 Tim. 2. 15. meaning that Timothy should apply the severall parts of the word unto the spirituall necessities of Gods people. The antichristian clergy cut away the passages of Gods word from publick reading & application. 7. By incorporating the word, and vnitng it unto one treatise with humane traditions: that as a King can not bee known to bee a king, but is thought to be a beggar or a robber, if he dwell in the same house or familie with beggars and robbers: so Gods word when it is united to a witchesse charme is but a witches charme, & united to humaine traditions: doctrine of wil-worship, superstition, and idolatry, it is then such a doctrine. A man cloathed in womans clothes is obscured as he is a man, and taken for a woman, so is Gods word hid with the superstitious doctrine of the whore of Babylon, wherewith it is cloathed, and taken for such doctrine. 8. By appropriating places of Scriptures unto fixed dayes of Martyres and Saincts, so that they seeme rather to bee the

the doctrine of these Saints then of God. 9. By perverting the instruments who hold out the light: Not only they hold back, and will not suffer qualified men to be employed in the Ministrie, but they also silence, depose, banish, oppresse and torment these who were employed therein: So they close the windowes of Gods kirk, that the light of the Son of righteousness may not shine within it: they remove the candlestick, that the candles may not give light, and they put in stead thereof the light of a fish head, which is humane traditions. 10. By serving God in an unknown language, in Latine Liturgies, &c. The Latine supercriptions written with Liturgies of other languages, doe hide and obscure the meaning of things underwritten in a mans own language unto the simple people. 11. By wrieking the Scriptures, for the extolling of the merits of Saints and Angels, and setting at naught the merits of Christ, in teaching of purgatory, satisfactions, and works of supererogation.

12. By Heathnish and Jewish rites and ceremonies.

13. By idleness and negligence in Gods work, in Pastors, Preachers, and Prelates. 14. By outward glory and worldly pompe, in buildings, gardeins, garments, glorious images, carved pictures, processions, lying relicts, &c. All which procure a carnall reverence and respect unto superstition and idolatrie, and a contempt of the povertie of true religious Professors: for antichristian members are ashamed of the poverty of the crosse of Christ; and they who professe poverty do become exceeding rich by begging. 15. By idolatrie and superstition. 16. By wil-worship. 17 By making

making one duetie of Gods worship to hinder another, as at the instant act of receiving the Sacrament, when all the outward gestures and senses, and all the inward thoughts of the heart should bee exercised upon the outward beholding, receiving, eating, and drinking the elements; and in the meditations of Christs death and sufferings, done for the salvation of the receiver: these actions and exercises of faith, for which chiefly the Sacrament was ordeined, they are perturbed and hindered by the meditations and gestures of humilitie, which should be done in more fit times of prayer, before the receiving, and of thanksgiving after: As a Herald by proclaiming one part of the kings will continually, leaveth no time for proclaiming the rest. This confusion is effected, albeit the receivers would turne their backs to the Sacrament, for shewing the appearance of idolatrie when they kneele.

If a man would let down a cord to deliver his friend out of a pit, but the captive would stretch out his hands, testifying his thankfulness to his deliverer, in the very instant when he should put his hands to the cord to hold it for his deliverance. If a man would sing Psalmes at the time of preaching, when he should hear Gods word: The like confusion is effected by this untimous kneeling; also by reading the book of the Psalmes twelve times in the year, in publick divine service, the rest of the Scriptures can not bee read six times in the year.

18. By taking from Gods servants the power of church government, and giving it unto one or few persons, as to bishops or prelates, by whose usurping tyrannie are brought in Gods kirk all the bands whereby the gifts of Gods Spirit are restrained, and the true light of the gospel is obscured. They doe what they please, there is none to controule them. In
assemblies

assemblies when they would conclude any thing,
 they speare the votes of some few persons of their
 own faction, who minde the same things, without de-
 manding the votes of these who are of a sounder
 judgement. The bishops will say, I see you are all of
 one minde as if they had sought the votes of all: and if
 any of a better conscience vote against them, they shall
 surely suffer for it, either directly or indirectly. And
 when the prelates are to establish wicked lawes,
 they send for these persons chiefly, that can tem-
 porize with themselves, that they may come to
 the assemblies. 19 By making all that enter in-
 to church offices to sweare, that they shall obey,
 whatsoever their usurping commanders shall in-
 joyne unto them. If they obey, they are mansworn,
 both in making this oath, and in performing it: because
 both the making, and performing of these unlawfull
 oathes are against the covenant and promise made at
 baptisme, which is made by the persons baptized, or by
 their parents in their names, and against the oath and
 covenant made by the Christians, who were the first
 reformers of the true religion: which oath and
 covenant we are as religiously bound to keep, as the
 children of Saul were astricted to keep the oath made
 by the princes unto the Gibeonites, Josua 9. and 2.
 Sam. 21. yea, we are more strictly bound to keep it,
 because it was made more advisedly then was the rash
 oath of the Israelites. Tyrannizing prelates are not cal-
 led of God to their usurping offices, and consequently
 have no lawfull power to require an oath of obe-
 dience to such offices: and men have neither law-
 full

full power to obey them, nor to sweare to their obedience. Neither is the matter which is sworne lawfull, albeit they pretend true religion, and diuine worship, yet oftimes it subverteth both.

20. By obscuring the evidency of the visible word, to wit, Christs sacraments, both by forging confirmation, and other popish sacraments, and in giving privately baptisme and the communion, when as the Sacraments should be publict badges of our Christian profession, and by adding unto the true Sacraments superstitions, which Christ never ordained, as crossing unto baptisme, altars unto the LORDS supper.

21. By confounding the signes with the thing signified, as in affirming the bread and wine to be the naturall body and bloud of Christ.

22. By confounding humaine traditions with diuine ordinances: for they observe as strictly crossing, the saying of *Ave Maria*, praying for the dead, &c, as any point of Christian religion.

23. By equalling in honour the creatures with the Creator, as in appointing fixed dayes of the year unto Saints, and observing them as solemnly and religiously as they do the LORDS Sabbath, as in praying to Saints and Angels, in dedicating religious places to Saints and Angels, as the temple of Ierusalem was dedicate unto God.

24. By attributing diuine vertue unto creatures, unto actions, and unto imagenarie things, as unto works of charitie, that they merite any thing from God, as believing that Saints and Angels can heare our prayers, or interceed for us, and that crossings, reliqs,

holy water, altars and masse cloathes have power to sanctifie other things; as by giving Divine vertue to Biptisme, and the Lords Supper, saying, *Opus operatum, the work done may save, or sanctifie*, & that purgatory can purge from sin, or satisfie for sin.

25. By forged and lying miracles; and other lies in Popish legends. 26. By miraculous things in nature, calling them supernaturall, and saying, they are done of God, to confirme some points of superstition and idolatrie. Upon a Christmas day, about the yeer, 1606. in London a woman handled her apron rudelie, oftimes it did cast out fire like flint, Some said, It was a divine miracle, proving thereby that this superstitious day should be kept holy: But the truth was, that the apron was dipted into melted suggar, and thereafter it was dried at the fire, and so hardned, and then when any did touch the apron or smite it rudelie, fire came out of it. It is the nature of well dried suggar, if it be not mixed with other matter, to cast fire when it is smitten violentlie. 27. By misinterpreting the terrors of Gods judgements for the defence of antichristian errors, In the yeer of God, 1621. in a Parliament holden at *Edinburgh*, it was concluded, that these superstitious articles should be embraced, and observed in *Scotland*, to wit, Geniculation to the Sacrament, private Bapisme, private Communion, Confirmation, and some holy Dayes: At the very moment of concluding this Parliament, there was heard such terrible thunder with raine, that the LORDS within the Parliament house, and the Citizens without were stricken with great fear & astonishment. Some taking it for a signe
of

Gods anger for the superstitious errors that were established that day. Nevertheless some Time-server blasphemously said, that God was shooting his Gunnes and Canons from heaven, for a show and a signe of approbation, that these articles were then concluded.

28. By deluding Kings and Princes, perswading them that their dignities and estates can not be established, except the bastard offices of Bishops be also established. Some of them presumptuously, affirm that no Bishop no King; and so sacrilegiously by treasonable vsurpation they ascribe unto themselves that honour which belongeth unto Christ who (Prover. 8. 15) saith, *By me Kings reigne, & Princes decree justice.* The antichristian prelats say no lesse, then, *By Bishops Kings reigne and Princes decree justice.* By what Bishops were *David, Salomon* and *Hezekia*, &c. established? Whether did the Bishops of *Rome* reigne or the Kings, when some kings led the Popes horse bridle? When the Pope did cast down with his foot the crown off some Kings head, when the Popes usurped both civile and ecclesiasticall government, &c. 29. By spoiling the people with oppression and by povertie they must want the meanes of learning, and so they shall be ignorant, not knowing the Scriptures, neither perceiving the craftinesse of the clergy. The prelates themselves both doe spoile the people, and also they cause civile Magistrates, oppress them with taxations and heavy burdeins.

30. By denying the morall observation of the Lords Sabbaths, and by giving libertie unto men to spend the halfe of the Lords day in games, playes, and civile exercises, saying.

This

This should bee the refreshment from their bodily labours of the week. Iudge you if this bee a hallowing of the Sabbath. The Pagans did keepe all the Lords Sabbaths, and many of them did keepe all the dayes of their life, with this kinde of holinesse. The antichristians hereby do hinder the light of the Sun of righteousness to shine upon Gods People, in interpreting the Scriptures, and preaching the same, the one half of the day, and also indirectly the other half: for they who look for a liberty of playing and games, &c. in the after-noon, can hardly affixe their mindes upon the reverent hearing of Gods word before noone, their thoughts before the time will bee so exercised upon the after-noonz Playes, &c. 31. By beguiling mens senses at Divine service with outward vaine objects, as with tapers, torches, & candles, and with their gesticulations, &c. to exercise the sight: By the sounding of Organs and musicall instruments to exercise the hearing. Faith is bred and increased in mens hearts, by hearing of the word preached, and not by the hearing of Musick. When the Priests offered sacrifice in the old Testament, there was great need of Musick, because killing of beasts was a melancholious exercise. But now the Preaching of the glad tydings of Salvation should be more delightfome then all the Musick of the world. The damned people in hell would think it ten thousand times sweeter then all instrumentall musick. The vocall musick of the Psalmes, not only is a praising of God, which dead instruments can not doe, but also it expresseth the Gospel in the very proper termes thereof.

Quest. 4. I see all that is contained in this masse book is wil-worship: For the using of the Scriptures themselves, as this booke prescribeth, is wil-worship; that is, as they are fixed to the solemne dayes of Sancts, and determinate times of the year, and as they are cutted, diminished, and incorporated with errors and superstitions, they are made a matter of wil-worship; but what evidences of idolatrie finde you in this book?

Ans. If you take idolatry in a generall sense for such worship as men used to give to idols and false Gods, then all the will worship foresaid is idolatrie. The most part of all idolaters did worship their idle Gods, according to humane inventions, and as they pleased themselves, because their idols being dead stocks, could not direct nor teach them in any manner of worship. If a wife rule and governe the familie either, without or contrary to the direction of her husband, and if a servant obey after his own pleasure, not subjecting himself to the lawfull commandment of his master, they are said to make idols and cyphers, the one of her husband, the other of his master. So all these who serve God with wil-worship, not submitting themselves to his heavenly will and wisdom, they make an idle and a cypher of God himself; using his most glorious majesty, as if he were without judgement, and could not direct the manner of his own worship. Other idolaters who worshiped devils or idols, as they were informed by the oracles and responses of devils, will condemne our wil-worshippers, for they thought the devils wiser then themselves. Our arrogant wil-worshippers think themselves wiser then

then God, and will not bee taught by his Doctrine.

2. If you take idolatrie for the giving of any divine service, that onlie belongs unto God, unto creatures, and unto other things that are not God; then such as these are idolatrie; *viz.* The solemne observation of fixed dayes, and times in a religious manner for the honour of martyrs, Sancts and angels. The praying unto angels and Sancts, unto crosses, crucifixes, and images. The keeping of relicts, hoasts, holy water, eucharisticall elements, altars, monuments, images, crucifixes, &c: And also the using of them for some supernaturall vertue alledged to be in them, The swearing by these or by any other thing that is not God: The attributing of merits to Sancts or angels, saying, they can deserve good things from God: These and such like things are grosse idolatrie, for all such honour & worship only belongeth unto God. 3. If you take idolatrie more strictlie, for giving of religious adoration to creatures, either inwardlie or outwardlie, then the determinat directing of kneeling, or of any outward religious adoring gestures, towards any thing that is not God, or the directing of any inward affections, or spirituall operations correspondent unto these gestures, towards any thing that is not God, It is idolatrie: Because if Christ were visible present before us, we should discern him onlie from all other creatures by this kinde of worship, for he is both God & man. If we give this honour to other creatures, it is idolatrie: because these creatures have no personall union with God, neither doth God personallie appear in them as he did in the time of the fathers in the old

Testament

Testament. If this worship be done for some supernaturall vertue alledged to be in these creatures, it is grosse and absolute idolatrie: but if it be for any reference or respect they have unto God, as that they are Gods ordinance, or they represent Christ. Or if they think that this honour direct to these creatures is a honouring of God, and of Christ, it is relative idolatrie. If it be direct to images, pictures, or reliques, for some supernaturall vertue alledged to be in Sancts and angels, whom these things do represent: or if they think that Sancts and Angels are thereby adored. It is both absolute and relative idolatrie. It is absolute idolatrie, because it is neither directed to God, neither have the things worshipped any reference unto God, but unto Sancts or Angels. It is relative idolatrie also, because it is done to images and pictures, &c. for the reference and representation they have unto Saints and Angels. 4. There are evidencies that the obtruders of this masse book labour to draw men unto grosse and absolute idolatrie: For 1. at the communion they pray, *That the elements may be the body and bloud of Christ*: They explaine not the words to be taken figuratively, and sacramentally. 2. How oft soever the communion shall be celebrate in the year, Pasch day must be one of these dayes, that the very time may seeme to declare their sacramentall bread to be transubstantiat unto the body of him that was crucified at the Iewish Passeover. 3. At the act of receiving the sacramentall elements, the people must all kneele upon their knees. The Papists do the same thing unto their transubstantiat God, when they receive him.

4. This book hath oblation, consecration, and confirmation, which importeth an other sacrifice than the sacrifice of thanksgiving.

5. When the celebration is ended, the Priest covereth the relicts of the elements with a linnen cloath, called a corporall, that is, a cloath that covereth the body of Christ, making it a winding sheet, or funerall cloath, as *Ioseph of Arimathea* did cover Christs body, when he took it from the crosse: and so they will have Christ, who in his Manhead is now living in heaven, and sitting at the right hand of God, to be in his Man-head both living and dead at once.

6. The Surplice was an idle among the Papists, which the halting Papists have also, *Durandus*, (*in rationali divin. officior. lib. 3. cap. 1.*) calleth the hallowed vestiments belonging to the Priest, Pieces of armour, wherewith the Bishop or Priest must be furnished, that will fight against spirituall wickedness: and the Bishop when he halloweth any of them, prayeth, (*Missal. Rom. part. 3. pag. 10.*) *That the priest wearing this holy vesture, may deserve to be defended from the assaults and tentations of the wicked spirits.* The Egyptian Priests did not abuse their white vesturs or surplices with so grosse idolatrie. If thou say, we use them not for such wicked ends as they did. I answer, Thou art so may offer sacrifices of sheep and oxen, and use all the rites of Iewish and Hea:hen idolatrie, pretending that better ends. Should not the worship of the true God differ as well outwardly as inwardly, from all other kinde of worship: we should eschew all appearance of evil: mens intentions do not appeare because they are

are invisible. Hee that loveth a whore, conformeth himselfe to the fashions, and customes of the whore: So doe they who love the whore of Babylon, and according to their love, so are their intentions whorish.

7. The signe of the Crosse is also by the Papists abused with grosse idolatrie, they ascribe supernaturall and Divine operations to it: *Bellarmino (De imaginibus sanctis, lib. 2. cap. 30. artic. 11. 13. 15.)* saith, That it driveth away the devils, expelleth diseases, sanctifieth all things that are marked with it, breaketh the force of witchcraft, &c. They teach that the signe of the Crosse is to be worshipped (*Iacob. de graphis decisionum aurearum, lib. 2. cap. 3. sect. 15.*) *cultu latría*; That is with the worship that is given to God. Our Liturgic book hath already ascribed more vertue unto crosseing then unto baptisme: For at baptisme they make a signe of the Crosse upon the Childes forehead, when the Childe is baptized, saying at the making of the signe, *We receive him into the Congregation of Christs flock*, as if Baptisme it self were not the signe of our entrie unto Christs kirk: And also they make Crosseing a token, that hee shall confesse the Faith of Christ, and resist the Divell, and the World; they spoile this also from Baptisme.

8. The superstitious keeping of the bread, after that the celebration is ended, and the eating of it onely by such as communicate, sheweth that they esteeme more of it then of a Sacrament: For after the Celebration of the Sacrament the elements are no more holy, by a Sacramentall relation,

then

then they were before the celebration. Any man might drink the waters of *Jordan*, after that men were baptized in it: So any man may eat and drink the Sacramentall elements, when the Celebration is ended. Therefore in the Primitive kirk they did not keep the Sacramentall bread, neither for them that were in sicknesse, nor in health: It was not hanged up in the paxis to be worshipped, as is now done by the Papists, and intended by the halting Papists, who now by keeping the elements, will come the more easly to the worshipping of them. *Origen* said (*Comment. in Leviticum*) that of old in some places they brunt the Sacramentall bread which remained: And *Euagrius* (*in histor. Eccles.*) saith, That in some places children learning at schooles were called to eat it. *Hieron* (*in comment. in 1. Corintb. 11.*) saith, That after the celebration the Communicants did eat the Sacramentall bread, and drink the wine in the kirk at their common supper. Our formalists as they superstitiously keep the bread, so do they keep the water in the font.

9. The pretending of the necessitie of salvation, when they minister private baptisme, and private communion, sheweth greater vertue and merite attributed unto them, then either pertaineth to a Sacrament, or to any divine ordinance, except the death and merite of Christ, whereupon only dependeth the necessitie of our Salvation. The professing of a necessitie of salvation to depend upon a private communion, is a denying of the spirituall use and benefite that men receive by the publick Sacrament. 10. The hindring of Gops word to be read, making it give place

to the reading of humane traditions, is grosse idolatrie: for this honour belongeth only unto God; thus as all religions in the world should give place to the true religion, whereby God is rightly worshipped, according to his own word; So the reading of all traditions in the world should give place to the Divine traditions of his sacred word, dited by his holy Spirit; and that chiefly when religious Divine service should be exercised, 11. The dedicating of dayes to be solemnly kept for the honour of Martyres, Saints, and Angels, is grosse idolatrie: as is the praying unto Saints and Angels, and the religious kneeling to them, or to their pictures used by Papists; all such sort, of honour belong unto God only. 12. The usurping of power to ordeine Sacraments, as the Popish Prelates have ordeined five bastard sacraments, and the halting Papists ordeine Confirmation to be observed among themselves. To appoint holy dayes for Angels and Saints, to make rites and ceremonies have spirituall and religious significations; to make these things to be points of Divine worship and religion, All Rulers who do such things, in doing the same, they commit Divine-las majestie, usurping Gods place, for the power and authoritie of ordeining such things belongeth unto God only: All people that give obedience in such things unto any but unto God, they commit idolatrie, for the honour of that kinde of obedience only belongeth unto God, and that only when he commandeth such things to be done. If men obey God in these things, when he neither commandeth, nor giveth approbation nor warrand for such obedi-

ence,

Since it is wil-worship: when things indifferent are counted divine service, it is wil-worship and idolatrie in the large sense; but when things only belonging unto God are robbed from him, and given unto creatures, albeit usurpers will have the same also called Gods honour, yet it is grosse idolatrie: So when prelates usurpe this honour and authoritie, they become idol-Gods: And as God by his own law, and by no other law commandeth children to honour their parents; & servants their masters: so the prelates by their owne lawes, and not by Gods law doe command men to obey God, as if God were inferiour to prelates, so they exalt themselves above God, in giving lawes how God should bee obeyed, as God giveth Lawes how parents should be obeyed. 13. The communion table must stand at the uppermost part of the chancell, or Church, conforme to the standing of the Popish alters: when the table is covered with superstitious vestiments, the Priest standeth at the north side, or end of the table, with his back or side to the people, saying the Lords Prayer, with a collect. After the collect, he turning to the people rehearseth the Commandements, the people all the while kneeling, and asking God mercy at the end of every commandement: All this sheweth a conformitie to Popish idolatrie; for they fixe religious adoration determinatly unto the Priests act of rehearsing the commands, as if God were personallie appearing, and speaking out of the Priests mouth. The Priest kneeleth not, as if he were not a sinner; neither prayeth he with the people for mercy.

14. The most part of things continued in this book were

were first decreed and ordeined by Pōpes, the authors of antichristian idolatrie, which sheweth that the obtruders of this book dō draw men unto grosse idolatrie.

Qu. 5. Rehearse some of these examples:

Ans. Pope *Pius* the 1. brought into the church the font and the hallowing thereof, as say *Sabellicus* and *Platina*. 2. Pope *Sixtus* the 2. first ordeined altars, whereat they celebrat the Lords supper, *Volateran*, *Durandus*. 3. Pope *Sixtus* the 1. ordeined the corporall cloath, *Platina*, *Sabellicus*. 4. Pope *Boniface* the 2. ordeined the partitian between the chancell, or queer and the church, that the people should hear diuine service in a severall place from the clergy, *Platina*, So as *Moses* might not come neer the bush where God appeared in the fire, but should declare his reuerent respect of his glorious Majestie by standing far off: The sinfull laicks must have the same respect unto the sacrilegious holinesse of the clergy, by standing in a severall place from them. 5. Pope *Clement* the 1. (as Papists affirme) commanded all the baptized to be annoynted with oyl and crossed on the forehead, *Ioannes laziardus*. No marvell if this be true for the mysterie of iniquitie began in the dayes of the Apostles.

6. Pope *Honorius* the 3. commanded the Sacrament to bee worshipped, and kneeled unto by the people, *Liber conciliorum*.

7. Pope *Fabian* commanded all Christians to receive the Sacrament thrise in the year, to wit, at Easter Whitsunday and Christmas, *Eusebius*, *Platina*; so the Communion was fixed superstitiously unto set times.

8. Pope

8. Pope *Zepherinus* appointed, that all professing Christians, being of 12. or 13. yeares, or upward, should at least once in the year (as at Easter) receive the sacrament of the body and bloud of Christ, *Platina, Sabellicus, Lazianus.* 9. Pope *Clement* the 1. ordeined Confirmation or Bishopping. Some say it was Pope *Sylvester* the 1. *Platina, Volateranus:* all agree in this, that some bastard Bishop of Rome ordeined it.

10. Pope *Gregorie* the 1. and Pope *Gelasius* brought in the responses, and the collects to be said at matins, *Durandus.* 11. Pope *Damasus* appointed this sentence, *Glory to the Father, and to the Son, and to the holy Ghost, as it was in, &c.* to be said at the end of every Psalm, and at the mass: He & other Popes caused these words of praising God to be said frequently, that thereby the idolatrous worship might seeme a very holy and religious thing, having such holy sentences in it: This hideth the sacrilegious wayes whereby they rob God of his glory, see *Volateranus.* This Pope appointed also what prayers, and how many Psalmes shall be said every day of the week, *Gulielmus, Durandus:* He also ordeined, that the Priest before the altar should say the confession, standing; and that the people should say, *Misereatur vestri:* and thereafter the Priest should pronounce the Absolution, before he go to the altar, *Platina, Polidorus.* 12. Pope *Stephanus* the 1. ordeined the Priests at Divine service to use no other but hallowed garments, *Sabellicus.* 13. Pope *Silvester* the 1. commanded the Priest at the masse to weare no silk, nor coloured clothing, but a white linnen *alb* only: for Christ (saith he) was buried in a fine white linnen cloath,

Platina

Platina 14. Pope *Adrian* the 1. ruling, it was decreed in a popish councell at *Frankford*, that every man should weare a surplice upon his back at service time, *Magister*. 15. Pope *Anacletus* put to the masse this salutation, *Dominus vobiscum*, The Lord be with you; and this answer of the people, & *cum Spiritu tuo*, and with thy Spirit. Some say it was Pope *Sotherus*, *Gratianus* de consecrat. distinct. 1. can. *Hoc quoque*, &c. *Ioannes Laxardus* writeth, That *Dominus vobiscum* was taken out of the book of *Ruth*: I know not (saith he) by whom: And *& cum Spiritu tuo*, was brought (saith he) by the councell of *Arles*. 16. Pope *Gregorie* the 1. ordeined the *Kyrie Eleison*; That is, Lord haue merke upon us, and that it should bee sung nine times openly of the Clergie onely at the masse: Which Pope *Silvester* before commanded the Clergie and the people to sing together, *Durandus*, *Platina*. 17. Pope *Gregorie* the 1. added to the masse the *Alleluia*: That is, Praise ye the Lord, *Platina*. 18. Pope *Marcus* ordeined the Clergie and the people to sing the *Creed* together, with a loud voice, to confirme their faith, *Platina*: this loud voice then is as good as a sacrament. 19. Pope *Pragins* the 1. ordeined funerall exequies, or dirigies with masses of requiem to be sung or said for the dead, *Platina*, *Gratianus*: This booke also hath funerall devotion and service.

20. Pope *Pius* the 1. ordeined the keeping of Easter holy on the Sunday. 21. Pope *Gregorie* the 1. appointed the feast of Trinitie, *Durandus*. 22. Pope *Gregorie* the 9. appointed the feast of the nativite of *S. John Baptist*, called *Midsummer*, *Chronica Germanica*.

23. Pope

23. Pope *Silvester* the 1. ordeined the feast of *Lamnes*, called *ad vincula Petri, Gratianns, Polidorus*.

24. Pope *Felix* the 3. ordeined the feast of the archangel *Michael, lib. conciliorum*. 25. Pope *Gregorie* the 4. ordeined the feast of all Sancts, on the first of November, *Platina*. 26. Pope *Sergius* ordeined candle-masse day feast, called the Purification of Marie, *Sigebertus*. 27. Pope *Boniface* the 8. ordeined the feasts of the four Evangelists, *Matthew, Mark, &c.*

28. Pope *Innocent* bearing rule, it was ordeined in a Popish counsell at *Lyons* what holy dayes in the year should be specially observed, viz. All Sundayes, The feast of the Nativitie of Christ, Of S. Steven, Of S. Iohn the Evangelist, Of the Innocents, Of *Silvester*, Of the Circumcision, Of the Epiphany, Of Easter; with the whole weeks that goe before and after, Of the Rogation dayes, Of the Ascension of Christ, Of Whitsuntide, with the two dayes following, Of S. Iohn Baptist, Of the twelve Apostles, Of S. Laurence, Of blessed Mary, Of the dedication of the Temple, Of all Sancts, Of S. Martine; Of all such canonized Sancts as every Bishop of his Diocesse, with consent of the Clergie and people, appoint to keep holy. *Polidorus, Durandus*. 29. *Durandus* saith, after the minde of S. *Gregorie (de consecrat. dist. 5.)* Lent is counted to begin on the first Sunday in Lent, and to end on Easter even, which is 42 dayes: of which taking away the six Sundayes, there remaines only 36. dayes: Therefore that the number of 40. dayes that Christ fasted might be perfected, this Pope *Gregorie* added to Lent foure dayes of the week that go before, viz. Wednesday, Thursday,

Thursday, Friday, Saturday, *Durand. in rationali utroque offic.* Pope *Telephorus* first ordeined Lent to be fasted, and that more by the Priests then by laicks, for they should be holier, & show more abstinence then others.

30. Pope *Silvester* the 1. ordeined the Wednesday, Friday, and Saterday should be fasted every week throughout the whole year, *Bergomensis*. 31. Pope *Gregorie* the 1. ordeined neither flesh nor other thing that hath affinitie with flesh; as chiese, milk, egges, &c. should be eaten in such dayes as are appointed to bee fasted, *Polidorus, Gratianus*. There is not a dog in the kitchen, but it can keep these holy fasts as precisely as the Papists do, if they can get their bellies filled with fishes, bread, and sweet meats; and sauces and such delicats as Papists use in Lent. But when will the Papists bee as abstinent in their fasts, as horses are, who are content neither to eat fish nor flesh all their lifetime? The papists doe brag that they keep Christs fast, when they can not reach to the fasting of horses, no not in Lent.

32. Pope *Gregorie* the first devised the anthems, and made the tune or song unto them, *Guslielmus, Durandus, Ioan. Iazjardus*. Yet some write, that in the time of pope *Evaristus* anthemes were brought into the kirk by *Ignatius*, the disciple of Iohn the Evangelist, *Phil. Bergomensis Tripartita histor.* 33. Pope *Danasus* foresaid ordeined the order of the Queer, that the Queer being divided into two parts, they should sing one verse of the psalmes on the one side, and another on the other side, *Durandus, Polidorus*.

34. Pope *Gregorie* the 1. appointed this service book, which is now used and kept in Europe, (by Pope

Pope *Damasus* first began the book. when as the service book made by *Ambrose* was first more used in kirks, but *Charles* the Great, with the Popes in his time caused the service book of *Gregorie* to be made common through *Europe*: and the book of *Ambrose* to be only used at *Millaine*, where *Ambrose* was Bishop: Of this writeth *Iacobus de voragine*, (*In vita Gregorii primie*) & *Guilielmus, Durandus*. 25. Pope *Nicolas* the third, decreed, that the Bread and Wine which are set upon the Altar, are not onelie after the consecration the Sacrament of the body and blood of Christ, but they are also the very selfe same body and blood of the Lord *Iesus Christ*, that was born of the virgin, so that his very body is truely handled with the Priests hands, and turne in peeces with the teeth of the faithfull: *de Consecrat. Dist. 2. Ego Berengarius &c.* This service book craftilie includeth in it the same thing in the prayer at the communion, praying, *That God would so blesse the bread and wine, that they may be the body bloud of Christ*. 36. Pope *Innocent* the 3. ordeined, that the Sacrament of the altar should be kept and reserved in Churches continuallie under lock and key, to be in readinesse at all times, least the sick persones want spirituall confort in the time of death This book also hath a reservation of the Sacrament. 37. Pope *Vitalian* is said to have brought the Organs into the Churches, *Platina, Volateran*. This doth accompanie both the compleat and incompleat masse books.

Q 6. Are not the omitted Scriptures left out of the masse book, and also not suffered to be read in the Church, because they are obscure, and hard for the people that understand them

Ans.

Ans. 1. Then the Preachers should instruct them, for it is the chief part of their callings to interpret the Scriptures, as *Philip* did to the *Eunuch*, *Act. 9.* and *Christ* to the two men going to *Emmaus*. 2. By taking away or omitting any part of Gods word, they professe the Spirit of God to be imprudent, and rash, in dyting such Scriptures, as their Antichristian wisdometh thinketh needlesse, and have omitted. Item, they show their owne ignorance and presumption, in taking the calling of the ministrie, when they understand not these omitted Scriptures, at the least in a generall sense, and their own unfaithfulnesse, if they can, and will not interpret them. 3. The people should read even obscure Scriptures, and glorifie God: 1. By confessing their ignorance: 2. and that if they shall ever understand his word, this knowledge commeth not of themselves, but it is the gift of God: 3. They shall also glorifie God by seeking the understanding of his word.

4. By waiting upon God, untill he reveale it, which in his owne time Hee will do, either in generals, or particulars, as is fittest for His glory, and their well. It is good service done unto God, if they read these obscure Scriptures with such a disposition, and God will be glorified all these wayes. Christs sheepe will hear his voice speak what he pleaseth *John 10.* & *John 5.* They are bid, *Search the Scriptures*. This searching is also a service done unto God, for it sheweth a love of his word; & consequentlie a love of himself, because he is found in his word. Great searching sheweth great love: little or no searching, little or no love: But if no Scriptures were obscure, there should be no

need of searching. 5. The LORD alloweth his Apostles to heare many things of himself, which they understood not untill after his resurrection, neither understood they many things written by Moses and the Prophets untill after his resurrection, see *Luke*, 24 vers. 25. 27. and vers. 6. 44, 45, 46. *Mark* 9. vers. 10. *Act.* 1. vers. 16. 20. and chap. 2. vers. 25. 30. 34. *Act.* 3. vers. 22, 24; 25. and sundry other places. He willeth also that we should heare, and read all his word, albeit we understand not many things in it, untill the resurrection of his mysticall body at his second coming. As Gods kirk in the Old Testament understood not many things in the Prophets before his first coming, notwithstanding the Prophets were dayly read in the synagogues. And when Gods people in due time shall understand these things clearly, then they shall magnifie the LORD, in that they see his All-seeing Majestic doeth nothing, and speaketh nothing rashly and ignorantly; but knoweth and foreseeeth all things, before the foundation of the world: and this thing shall teach them humilitie, in that neither learning nor long experience shall make them know the secret things of the LORD, untill himself reveale them. These things foresaid do, also convince the Papists, who forbid the people to read privarly the Scriptures: they labour to perswade the people that the Pope can not erre, that thereby all his doctrine and traditions may be received by all men, and so they exalt the Pope above God, whose holy word they spoile from the people, importing no lesse then that God should bee in error, and not the Pope.

Qu. 7. *The book of Leviticus edifieth not, containing but rites and ceremonies: the Chapters of Genealogies contain names only: the Canticles, and sundrie prophecies are obscure, should they then be read publicly?*

Ans. All should be read, for all edifie.

1. The book of *Leviticus* prophesieth of Christs sufferings, and first coming in the flesh: for as the audible word read and preached taught the same unto the ears of men, so the ceremonies, sacrifices, and Sacraments as a visible word foretold the same unto their eyes. When preachers now do read and interpret this book, it edifieth us, and serveth for the strengthening of our faith, in that, by this book we see that the doctrine of Christ is no new thing invented of men, but God taught by his Prophets in the Old Testament; Also it showeth, that Christ is of great dignity and Majesty, whose coming was foretold so many wayes, and that his sufferings have great vertue and merite, being prefigured by so many types. 2. The chapters of Genealogies do also edifie, showing what care God taketh of men and of their children: and seeing that these are written for us, it showeth, that God taketh notice as well of all others whose names are not written in the Scriptures, and that the names of his own are written in the book of life, and that his care and providence reacheth unto every person in the world: And also the chief scope of many Genealogies was to point forth Christs Genealogie, that men might know Hee was not a false Christ, nor a false prophet coming into the kirk, without warrand of God; but that God had chosen him only to be the Saviour of the world.

3. The *Canticles* are most fit to be read: for no scriptures do more edifie, because none are fitter to set forth that most comfortable doctrine of the mutuall love between Christ and his Kirk. Therefore the Holy Ghost calleth the song of *Salomon* the most excellent song. 4. There are 19. chapters of the Revelation left out, and not read, neither in the Sabbath nor week dayes, viz. from the 2. to the 18. and the 20. 21. chapters, because they are most dangerous for the false kirk, discovering the antichrist, and his persecution of true kirk, and the fall of antichrist. Some do alleadge that satan liketh not to hear tell of his first falling and ruine from God: so the Kingdome of Babylon liketh not to hear tell of their last falling and ruine, and they hide from the people the light of Gods word, least it discover their filthinesse; which if it were discovered, men would abhor them, and destroy their Kingdome. The other Scriptures which they never read, all the book of the *Canticles*, *Genesis*, chap. 10. *Exod.* chap. 2. 4. 6. 7. 8. the 25. to 31. chap. and 26, 27, 28, 29. chap. *Leviticus* chap. 1. to 8. and 10. 11. 13. 14. 15. 17. 22. 26. chap. *Numbers* chap. 1. 2. 3. 4. 18. 19. 26. 33. 34. chap. *Deuteron.* chap. 14. *Josua* 11. 12. 14. 15. 16. 17. 18. 19. 21. 1. *Chronicl.* chap. inclusive 1. to 9. and 11. 12. 23. 24. 25. 26. 27. 2. *Chron.* 3. 4. *Ezra.* 7. *Nehem.* 3. 7. 11. 12. *Ezekiel.* 10. and 26. to 33. inclusive, and 38. to 48. inclusive. *Amos* 1. *Nahum.* 3. in these the whole chapters are omitted.

5. Prophecies and obscure Scriptures should be read as reverently and attentively as the Apostles did heare obscure doctrine and parables out of Christ.

own mouth; and they learned humilitie, in that they would not bee wiser then Christ, to make a glosse of their own upon his words, but did patiently awaite untill that the Lord himself revealed the matter. Gods Spirit by obscure Scriptures can also help our faith, as Christ made the blinde to see with clay and spitte, which otherwile maketh blinde. This work of the Spirit is known, when the Faithfull say in their hearts I know; whatsoever yon obscure words do meane, it shall be for my well. The traditions of men, whether they be obscure or plain, have no such authoritie nor warrant, nor power of Gods Spirit, therefore they have neither title nor right in this ministration.

6. If Gods Word be true, which saith, *All Scriptures is given by divine inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of GOD may be perfect, thoroughly furnished unto all good works,* 2 Tim. 3. 16, 17. Then all Scriptures should bee read, to make the man of God perfect. But humaine traditions, doctrine of errors, and wil-worship do make the man of sin, even antichrist, perfect and furnished for all evill works: their most charitable and pious works, whereof they glory much, are but evill, and full of Divine-las majestie, because they derogate from the merits of Christ, in attributing merits unto creatures, who before God have no merit of themselves; so their most charitable works are most uncharitable.

Qu. 8.

But these omitted scriptures do lesse edifie then other scriptures.

Ans. 1. How much or little they edifie, it is only known to God, who by the weakest meanes effecteth

greatest works: Therefore thou should only have read, they seeme to edifie little. 2. I suppose that they alwayes edifie lesse then other Scriptures, yet the omitting of them maketh them not to edifie more but rather nothing at all, which is worse: We should do all things for edification.

3. Their little measure of edification should not be despised, but rather receaved with thanksgiving, as we receive other benefites: will a man pull out his infirm eye, because it is more tender then the other eye? Will he cut off his little finger, because the other fingers are stronger? Will a covetous Prelat refuse his small reyns, because they are lesse gainfull then the other reyns? Casteth he all away his coyne that is not gold? Therefore as God abolisherh not the smallest stars in the firmament, because they give not so great light as the Sun or Moone, or greater stars; so we should not reject the smallest lights of Gods truth, albeit their shyning be not so bright as the glansing of other principles of Divinity: The obscurest scriptures have some light in them, and some cleer doctrine mixed with them, for which cause also they should be read.

Qu. 9. Is not the reading of the masse book Divine service, because of the passages of Divine Scriptures in it?

Ans. There are as good passages of Scriptures in the Turkes Alcoran, in the Iewish Talmud, and in Witches charmes: In these books and charmes the holy Scriptures are written to cloak and cover the deformitie and filthinesse of idolatrous, superstitious, and manye traditions, as good wine may hid

dead

deadly poison in the same cup.

Qu. 10. You do choose out particular Scriptures to be read as fittest for the purpose in time of plagues, or extraordinary blessings, and you confesse that to be Divine service. so in this book wee have fitted the Scriptures for diverse occasions, Therefore it is Divine service to read it?

Ans. You have fixed the Scriptures unto set times, but you have not fitted them for diverse occasions: you are not Prophets, you foreknow not the occasions: we choose no Scriptures to be read at extraordinary times, untill that God make the occasions sensible to our eyes, and then his word inviteth us to choose such Scriptures, saying, *Call upon me in the day of thy trouble, and I will heare thee, and thou shalt glorifie me.* Psal. 50. All our reading and preaching of such Scriptures are for expressing our desires in trouble, and then God when he heareth us, he blesteth us, and then wee thank and glorifie Him extraordinarily in his worship, but not in fixed dayes of the year. Thou knowest not but thy fixed dayes of fasting and prayer for averting Gods judgements, or delivering thee from plagues, may be the very dayes of Gods greatest bountie, in giving unto thee many spirituall and bodily blessings: and then if thou keep thy humiliation forelaid, thou art a mocker of God, and lyest against him, in pretending a plague when he blesteth thee, and thus thou art unthankfull in not praising God solemnly for these blessings. The like mocking and lying against God are effected in thy fixed dayes of thanksgiving for his spirituall and bodily blessings, when in his anger God multiplieth his plagues,

Thus

Thus the antichristian Clergie are false prophets seeming to foretell by these fixed dayes of fasting and thanksgiving, that God hath fixed His blessings and plagues unto the same dayes which God never intended. 2. To read and hear divine service out of the canon of Scriptures, which Gods Spirit hath authorized and sealed, to be the rule of our faith, and holy life, and to be the register of Gods revealed will towards his kirk: To read them (I say) out of this canon, it is not divine service, more then to read a witches charme, which is full of Scriptures also. But it is devilish service to obtrude the reading of them for divine service, when they are incorporat into one treatise with humaine and devilish doctrine, to beautifie and procure credit to the doctrine of devils. The Scriptures are out of the authorized canon, not when they are lying in louse sheets of paper, or bound in severall books by themselves, or when they are bound only with other books, nor yet when they are made use of in sound doctrine of Divinitie, for all these times they losse not their spirituall union, and cohesion with the true canon: But when they are incorporate into one treatise with humaine and profane doctrine, with which they can have no spirituall union nor agreement of Divine veritie, whereby they losse their dignitie more then if they were burnt in the fire: for the burning of them procureth no credit to errors and lies, as when they are incorporate into one treatise with errors and lies. 3. The morall sentences of Philosophers containe many things which are in Gods word, shall they therefore be read for Divine service

service? And also they and the scriptures called *Apocrypha*, can prove nothing which may beget, nor establish saving faith in the hearts of men. 4. God in His word did registrat the lives, doings and sayings of many Pagans and wicked men, as are *Nimrod, Balaam, Pharaob, and Haman*; and of the devill plaguing *Job*, tempting *Christ*, and entring into *Judas*, &c. these should bee read in Divine service: But who dare censure Gods doing? and who dare imitate his practise, in hatching new Scriptures? All fire in Heaven and in earth is but fire, yet if God send fire from himself upon the sacrifices, who dare burn them with strange fire?

Qu. 11. Is not this book good for publick prayer, in that it setteth down some formes thereof: for in conceived prayer men spend their time in thinking what should be their wants, and what way to expresse them before God.

Ans. 1. The knowledge of the wants of Christians is alwayes present to such as are not senselesse and carelesse: the manner of expressing of them is at hand to such as are frequented with Divine service, for use maketh promptnesse. 2. Your set formes of prayer know not mens particular, nor yet their common wants, which occasionally may fall out into Gods kirk; and therefore they can not make the time shorter, by discovering unto men their wants; neither can they expresse their occasionall wants. There is more time spent before that thou canst apply a set forme unto thy heart, and stir up thy desires thereby, without the which thou doest not pray, but prat. 3. Thou must also take time, to consider if thou hast need of the things contained in the set forme: for it will perturb thy

thy prayer to seek deliverance from war, tempest, famine, thunder and pestilence, when such things are not neer unto thee. This prayer is commanded to be said in the Litany, which is appointed for the Wednesdays, Fridayes, and Sundayes: such a prayer is a mocking of God. 4. The set forme perturbeth thy minde in publick prayer, when true griefs and wants come into thy minde, and thou hast no libertie to expresse them unto God, because they are not mentioned in the set forme. 5. Thou that condemnest a conceived prayer, doest also condemne the set formes, for all set formes were conceived by these who first published them, Why may not wee then use now also conceived prayers? If any pray for things unlawfull, let the kirk censure them: If any pray for things agreeable to Gods glory, and the well of his kirk how dare any accuse it? This masse book teacheth men not to be Christians, but apes in unpertinent gestures of standing, sitting, kneeling, &c. and partaking in reading, praying, vociferation, and crying unpertinently. All is hypocrisie, the very substance of anti-christian devotion.

Qu. 12. Doth not the conceived prayer used by the preacher become also a set forme unto the people; if they fix their meditations and devotion unto his prayer; why then may not both the preachers and people use the set formes of this book?

Ans. 1. When the Preacher conceiveth a prayer, Gods Spirit is no wayes restrained, for he expresseth as Gods Spirit informeth him: And if the people in the meane time have the same information at the hear-

ing

ing of the Preacher, then no man hindereth the secret expression thereof by themselves: But if Gods Spirit put in them any heavenly meditations, different from the words and meditations of the Preacher, they may also secretly expresse them. 2. Every day as troubles or changes shall fall out in kirk or common-wealth, God offereth unto men new occasions, to have variety of meditations, and of the expressing of them in prayer: The set formes in the masse book do hinder both Preachers and People from such expression.

Qu. 13. May not preachers sometimes use some ordinary set forme of prayer?

Ans. They may, if the prayer containe only things that are perpetually needfull for GODS kirk, as Confession of sins, mercy, and remission of sins, sanctification of life, a blessing to the present exercise, increase of faith, &c. that thereby ignorant people, if there be but one of them in the whole flock, who understand nothing, and have neither form nor words of prayer at all, at the least they may learne some form of prayer: to call upon God in such a forme is better then not to call upon God at all. This forme so used restraineth not Gods Spirit, both because the matter of it is perpetually needfull, as also because it hindereth none to say conceived prayers, before or after, as men think good. Experience hath shown, that the memories of some people have beene so weak, that neither paines nor travell, nor repetitions could make them get perqueer the LORDS Prayer: Others have learned the LORDS Prayer, but no further; others learned also some set formic, but could never conceive a prayer.

There

Therefore these preachers are both undiscreeet and uncharitable, who deny altogether a set forme of prayer unto weak Christians, who can neither understand nor imitate a conceived prayer : It is merciesse Divinitie that sheweth no pitie upon the infirme and ignorant Christians. Then when the Ministers have thus taken care for the ignorant people, they do best afterwards to conceive their prayers, that the libertie of Gods Spirit in his gifts may be enlarged, and not diminished; and that the more learned people, by the diversitie of the Preachers meditations may bee edified, as well by his prayer, as by his preaching. *Paul* become as under the Law, for them that were under the Law: he became weak for them that are weak; he became all things unto all men, that he might gaine some. So the faithfull and true Pastors that are not hirelings, neither puffed up with a conceit of spirituall gifts, they will accommodat themselves not only to strong Christians; with diversitie & change of meditations in a conceived prayer, but also to the weak and infirme (for whom Christ dyed) with a set forme, containing things ever needfull for Gods Kirk, that the infirme may be gained unto the Lord, bring them to greater perfection.

Qu. 14. Their are set formes of Divine service in scriptures, as the Lords prayer and the 10. commandments, may not we make set formes following this example?

Ans. 1. The whole word of God in the Old and New Testament is a set forme of Gods revealed will, for us to make use of in the practise of a holy life, but not in the practise of making new formes: May wee then make new Scriptures and Gospels as we please, containing

containing the form set down by Gods Spirit. 2. set formes in Scripture do not lay bands on Gods Spirit, they were the effects of his libertie which hee used at his pleasure: He may reſtraine and command us, we may not do ſo unto him. 3. Maſters who appoint ſet formes of ſervice, are offended, if their ſervants do not obey them as they command, but as the ſervants like to obey. The antichriſtian Prelates themſelves are not pleaſed with ſuch voluntary ſervice, no more is God pleaſed with the wil-worſhip of men. 4. We are not bound in our prayers to ſay the Lords Prayer at all times, in the precise words of the Text: for *Matthew, chap. 6.* at the fiſt petition, ſaith, *forgive us our debts: Luke chap. 11.* hath other words, viz. *forgive us our ſins.* The LORD and his Apoſtles oftentimes thereafter prayed in the New Teſtament, not uſing the words of this form of prayer. Wee may either ſay this prayer as a perfect rule of prayer, or we may conceive our own prayers after this manner, as *Matthew* ſaith: that is, we ſhould ſeek both heavenly and earthly things, only ſo far as is needfull for ſetting forth Gods glory, and for our own well& ſalvation: and ſeing in ſcripture none are bound to uſe the precise forme of the Lords words, far leſſe are we bound to be thrall'd with humane formes. As for the ſet formes that we uſe for the weak memories of the infirmer ſort, we have libertie to change them alſo: and we ſhould change them, if we think it needfull for the weak ones. The Lords Prayer, and the x. Commands are ſhort compends, the one of prayer, the other of the contents of Gods Law: both were ordeined chiefly for weak memories; as the primitive kirk

weake memories might have perqueer a short summe of the historie of our salvation, which is also a plaine kinde of preaching unto the ignorant, explicating the chief passages of Scripture that concerne our faith: Neither is it needfull at all times to rehearse and confesse the precise words thereof: for in *Act. 8.* the *Eu- mach* said only, *I beleeeve that Iesus Christ is the Son of God;* And in *John 20.* *Thomas* said, *My Lord, and my God.*

Qu. 15. *Is not the masse book as lawfull as catechetical doctrine?*

Ans. 1. Catechetical doctrine is for a memorandum to Preachers, in catechising the people, and for people to answere; it hindereth not Preachers to propound, and the people to answere other questions, as Gods Spirit shall assist them. 2. It is a preaching of the word by questions: Preaching is commanded, *Matthew 28. vers. 19, 20. Luke 24. 4. Act. 1. 8.* Gods word, and the orthodox preaching thereof are both of Divine authoritie, because God commanded both to be in his kirk, but they are not of equall dignitie. As by the same authoritie a man commandeth his treasure, and the ark that containeth it, to be kept in a strong house, but the treasure is of greater dignitie: So Gods word is of greater dignitie then the preaching of it. The word is the light of a heavenly candle, the Preacher is the candlestick, preaching is a holding out of that light that men may see spiritually: the masse book is a bushell, under which the light of Gods word is hidde and obscured, *Matthew 5. vers. 6, 7.*

Qu. 16.

Qu. 16. Did not God give liberty unto his Kirk to indifferent things as they please?

Ans. Not, as that thereby men shall obscure his glory, pollute his worship, corrupt his word, or hurt the consciences of his people, nor to persecute the professors of his truth, nor to hinder his word to have free passage in reading, printing, preaching, practising, and professing it. If indifferent things be thus abused, they are no more indifferent, but deadly unto Christian religion: all these evils are effected by the masse book. Civile magistrats have neither power nor authoritie, to make indifferent things hurtfull unto Christian religion. If any say that the royall authoritie is disobeyed when men obey not such hurtfull lawes. I answer, It is not disobeyed, for there is not such a royall authority that may hurt Christian religion; neither may the lawes of men be essentiall points of Christian religion. God alone decreeth such lawes to be kept: God giveth no power nor authoritie unto men, but to defend Divine lawes, and to make humane lawes conforme, and subordinate unto the lawes of God, and by the sword of justice to defend such lawes. Hee will not give authoritie to men, to command or do any thing against the law of God, no more then a Prince will give power to a subject to spit upon his face. If Magistrats ignorantly or by misinformation make lawes hurtfull to true religion, if they repent & amend, God will forgive them, albeit he approve not their sin.

Qu. 17.

When then do lawfull rites and coremonies become unlawfull?

Ans. When opinion of necessitie or holinesse is known to be annexed to them, either by such as im-

by them; or by the people on whom they are imposed, They then become unlawfull, because they confirme and harden the people in their superstition: Therefore *Hezekiah* rejected the brasen serpent, which wont to be a divine ordinance; much more should rites, which never were ordeined of God be rejected in this case. If thou say when Magistrats command indifferent things, then they become necessarie: Ergo they should be obeyed. I answer, If they be hurtfull to true religion, they are neither necessarie, nor needfull to be obeyed, but altogether to be rejected, because they are contrary both to the commandment, & worship of God, the supreme Magistrate.

2. When the use of them is urged more, or as much as the ordinances of God, It is time to put the slave out of the house, when he is obeyed as much or more then the Master of the house. *Abfalon* should not now live, when he is more obeyed and respected then *David* the King 3. When the omission of them causeth men (who otherwise agree with Gods kirk in matters of faith and manners) to be esteemed schismatics, and sectaries, and so are contemned as men of a contrary religion. 4. When the omission of them is accounted and punished as a sin, even out of the case of scandal. 5. when they are hurtfull to true religion, and to the professors thereof, as was said in the preceding question.

Qu. 18. Did not God without Scriptures teach the Patriarks, as *Adam* and *Abraham*: Sometimes with few Scriptures, as in the dayes of the Judges, May not God do the like now, albeit we diminish the Scriptures?

Ans. I.

Ans. Who made thee wiser then God, to diminish the Scriptures which he hath registrat for the good of his kirk? He may give lawes unto thee, thou may not do so unto him : he may abrogat thy lawes, thou may not altar nor diminish his lawes, neither restraine, nor hinder the free passage of them. 2. May as little food and rayment sulteene men of a perfect age, as sulteene infants? Gods kirk in the Old Testament was in the infancie, when they had no written word ; yet in substance they had the same word of life which we have; they had it by the traditions of their fathers, which they heard of God, personallie appearing and revealing his will unto them. Sometimes he sent his Angels and prophets working miracles for their edification. Afterwards the manner of revealing his will was written, and enlarged, now wee want these apparitions and visions, we have need therefore of greater abundance of the evidency of his revealed will in the Old and New Testament.

Qu. 19. *But now neither the reading, nor the preaching of the Scriptures profiteth the people, They loath the word as an unsavory thing: They live without zeale without faith & repentance: Therefore they will make better use of humaine traditions?*

Ans. Thou should have said also that Gods word doth no good unto the preachers, else they would not have beene so presumptuous as to have thralld Gods kirk with humaine traditions, and carnall instructions.

2. I confesse that welps will make more use of poison then of hony. The children of darknesse love rather the night then the day, yea Gods people when

their

spirituall graces decayed, liked better of the flesh
of Egypt, then of the heavenlie Manna.

3. Humaine traditions may work in men blinde
zeale, a temporarie faith, a *Pharisaicall* repentance, but
no saving grace; for God will rather blesse his own or-
dinances, then humane traditions: If he do not so, he
will give no blessing of saving grace at all. If God
forsake *Saul*, the Prophet *Samuel*, can do him no
good, albeit he honour him before the people: much
lesse shall witches and devils help him in his distresse.
The waters of *Damascus* shall not cure *Naaman* of his
leprosie, if the waters of *Jordan*, Gods ordinance, do
it not. If God make not effectuall the ordinary meanes
of his word, it is time to fast and pray, that God may
turne back his spirituall iudgements, least He plague
us with finall desertion.

Qu. 20. Do not the prayers in this book witnesse that
there is great humilitie in the Clergy and prelates?

Ans. 1. The ambitious obruders thereof upon
Gods kirk, for establishing their bastard orders have
declared their greatest pride in the exercise of prayer,
wherein should be seene greatest humilitie: for first
(because they dare not do otherwise) in the *Lerany*
used on Sundayes Wednesdays, and Fridayes, they have
a forme of prayer for the King, the Queene, and their
children; next for the prelates, Bishops, and elders of
the clergy; Thirdly for the Nobility, then for the ru-
lers and Magistrats, lastly for the people. So they must
come before God as they ride in Parliament usurping
place before the Nobility and magistrats. They stand
not far off like the *Publicane*. They who humble not them-
selves,

selves, like little children, shall not enter into the kingdom of heaven. Also in the same Litany there are 3. particular prayers, one for the King, an other for the Queene & their children; the third for the Bishops and clergy, but no prayer for the Nobility, Magistrates and people.

2. Neither can they hide their covetousnesse in their religious service, wherein they should be most charitable: for this book commandeth the halfe of the almes, which the communicants give to the poore, shall be given to the presbyter that celebrateth the communion. That which is given to the poore, is given to God for they are the members of Christ. If the clergy rob the sacred almes from Christs members, they will not have it called sacriledge; but if a ^{superfluous} portion be taking from them, when they have more then sufficient, that is called sacriledge; when as the antichristian clergy, and all that teach errors, and idolatrie, live only upon sacriledge: for God as he alloweth neither false nor idolatrous doctrine, so neither alloweth he meanes for sustaining false teachers, though he permit the same. This book appointeth them also to have an accustomed duety at mariages, what will they do at baptisme? at the kirking of women? and at the making of testaments? when they are so shamellesse at the Lords supper; and at marriages: Ambition, covetousnesse & idlenesse cause them praise this book highly in their pulpits. *Qu. 21. If wee correct this book and take aw ay the faults of it, may it not then be read for Divine service in Gods kirk?* *Ans. 1.* That is *Repugnantia in adjecto*, a speech contradictory to it self, for if you take all the blemishes away, this book can have no being, for it is

a blemish, because it usurpeth the place of Gods
 word, and it layeth hands on Gods Spirit, in that, if
 God would give as excellent gifts unto his servants, as
 ever he did unto any Prophets or Apostles, they may
 not exercise these gifts, being hindered by the formes
 of this book, and albeit the Scriptures contained in this
 book are in themselves good, yet as they are placed in
 this book they are but a blemish : as a gold chaine is an
 ornament about the neck of a queen, but it is a blemish
 about the neck of a sow, for how much so ever these
 Scriptures do procure credit and respect to this book,
 and to the superstitions thereof, so much they procure
 discredit and contempt to the rest of the Scriptures, as
 when *Dinah* was defiled with *Sechem*, it was a shame to
 the whole family of *Jacob*; and if the son of a Prince
 become a theefe, he shameth all his kinred. If any
 wold glew the nose and lugs of a man to the face of an
 ox, or the nose & lugs of an ox to the face of a man, both
 these wayes it is a disgrace unto man : So the glorious
 banner of Gods word is disgraced, whither it be incor-
 porat and sewed together with the dishclouts of hu-
 maine traditions and errors; or whether they be incor-
 porat with Gods sacred word. 2. They make choofe of
 some Scriptures to be insert in this book, as if the rest
 of the Scriptures were but babling, and not beseeming
 the wisdom of God; and as if God unadvisedly had sent
 them unto his kirk. 3. If nothing were in his book
 but these few Scriptures, the clouting and clamping of
 them together is a despising of the order wherein God
 Spirit placed them, as if he were not a God of order.
 And it is a restraining of Gods Spirit, by the continuall
 reading

reading of them, to hinder the free passage of the rest, as an herald receiving many ordinances from his king, by the oft repetition of one or two of them, he leaveth no time to promulgate the rest. In the Kalendar they ordeine the Psalmes to be read twelve times in the year: They appoint not the rest of the Scriptures to be read six times in the year, and 122. chapters of the Scripture are never appointed to be read. 4. They miscall some Scriptures, as a historie in *Act. 10. vers. 34.* which is read on Munday in Easter week: and *Act 7. 55, &c.* read on S. Stevens day: *Joel. 4. 12, &c.* read on the first day of Lent: *Revel. 7. 2.* on all Saints day, these and such other places are nicknamed *Epistles.*

Qu. 22.

In what order do they minister the communion? Ans.

Their pride is seene also in this, for all bishops, presbyters and deacons must alwayes first receive the communion before others: they say it is done, that the clergy may help to distribute the elements, but they do it when there is no need of help, the presbyter being sufficiently provided already, when many of the clergy are present, not only so many as might be for help, but all must first communicat. The cause then is only pride, for they will be first in all things, and yet they say that men should receive the Sacrament with greatest humilitie. Qu. 23. *What use have they of a communion table?*

Ans. They appoint a table nevertheless they take it from the people in two respects: 1. In respect of the people who kneele at the act of receiving the elements, what use have they of a table, when they neither sit at it to eat their meat neither take they their meat off from the table? 2. In respect of the minister

He giveth the elements, the ministers hands are only their table, from which they receive their sacramentall food. The communicants even when they kneele not, yet they sit at the table, not like feasters, but like beggars at a dyke side, waiting for the distribution of their almes. The beggars may turne their backs as well as their faces towards the dyke, for any use they have of it, so may the communicants turn their backs to the table, for any use they have of it.

Qu. 24. May not the table stand for the elements to abide on it, untill that the Minister take them for to distribute unto the people?

Ans.

Then it is a table for the ministers attendance, but not for the peoples feasting. Some have byboards whereon vessels and meat stand, untill they be placed on the feasting table; and when the tables are drawn, all is put on the byboard again, that they may be put in order, and taken away. The antichristians make a byboard of the Lords table, and the hands of the ministers are only their feasting table.

Qu. 25. Should not the Ministers give the elements to every one out of their own hands, seeing it is their calling, and Christ did so give them unto the Apostles, and it may be that the laicks who sit neereſt me be witches, or profaine persons, & ſo it is not comely to take the elements from laicks?

Ans. 1. It is the calling of ministers to consecrat & blesse the elements, by the word and prayer; but no Scripture can prove it to be their calling, to give alwayes the elements with their own hands, more then by the hands of others: it is alike if he give them, by whose hands soever it bee. He giveth not the Bible,

which

which is the audible word to every one out of his own hands, albeit he explicateth and preacheth the meaning end, uses, and application of both the visible word, of the sacraments, and the audible word of the Scriptures; and albeit both the doctrine of the word & sacraments are written in one canon; if thou say, that he giveth not except he do it with his own hands; Thou may as truly say that Christ giveth not, except he do it with his own hands. 2. No Scripture proveth that *Christ* gave the elements to every one out of his own hands, neither at Baptisme, nor at the Lords Supper. As for Baptisme, *John* 4. 1. saith, that the *Pharisees* heard that *Jesus* baptised mo disciples then *John*: and in *vers.* 2. he saith, that *Iesus* baptised not, but his disciples: the first verse sheweth that he gave the Sacrament by his authority, and blessed it: the 2. verse sheweth that he gave it not with his own hands, but by his apostles: and at the Lords supper, *Luke* 23. 17. saith, *Take this, and divide it among you*, this is meant of the cup of the Lords supper: 1. because the same words which are subjoined to this cup here, are subjoined to the cup of the Lords supper in *Math* & *Mark*: these are, *I will not drink of the fruit of the vine, untill the kingdome of God shall come.* 2. If these words were of the cnp of the Pasleover, they should be false, for they drank wine after the Pasleover at the Lords Supper, *Luke* speaks twise of this cup (in *vers.* 17 & 20) In the *vers.* 17. he speakes of it with the speech of the pasleover, because alike speech is subjoined to both: for after the pasleover he said words that were not mentioned by other Evangelists: *viz. I will not eat any more thereof, untill it be fulfilled in the kingdome of God:* That

That is, I did eat oftentimes the Passeeover before; but the thing signified by the Passeeover was never fulfilled: It shall not be so now, for I will eat no Passeeover after this untill it be fulfilled in my sufferings in the kingdome which God hath in his kirk on earth: and albeit I never drank the wine of this new instituted supper before, neither will I drink any more of it, untill I drink the thing signified by it, *viz.* I must drink the wine of the cup of Gods wrath by my sufferings: He prayed his Father to take this cup from him, if it were possible. (the bread and the wine of this new supper, signified unto Christ the bread of affliction, and the cup of the wine of Gods wrath, which now should be his food in his sufferings: as in his lifetime it was his meat to do the will of God, so now at his death he feedeth in suffering Gods will; for he saith, *not my will, but thine be done*) This bread and wine signified to the apostles, the body and bloud of Christ, not as he was in health, rest and peace; but as he suffered tribulation, and Gods wrath for our sins: he was like a nurse that eateth bitter things for the health of the infant. The wine of Gods wrath is mentioned in *Revel.* 14. 10. he drank it with the apostles, not only because they were with him in the garden, when he did sweat blood and water, but as when the head drinketh, the whole man is said to drink because of the union between the head and the members, and because strength and comfort cometh to the members, by the drinking of the head. He drank personally, they drank spiritually by faith in his sufferings; and by imputation for his sufferings, are counted their sufferings, but their sins were counted his, he being their cautioner: The

taste

taste of this cup was bitter to both, for Christ prayed
 against it, and the elect pray dayly to God to save them
 from it: the fear of the danger of Gods wrath is bitter,
 the effect of Christs drinking of this cup was sweet to
 both; it was sweet & comfortable to them to get mer-
 cy, it was sweet and delectable to Christ to show mercy,
 though he bought it with his blood: he drank this cup
 new with them, because never man drank the like of it
 before, and hee himself drank never such a measure of
 Gods wrath before: the Elect under the gospell drinks
 it new by faith, for the nature of the cup of Gods wrath
 which Christ suffered, was never so cleerly known be-
 fore, & the comforts of Gods Spirit given to the elect by
 faith in his sufferings, were never so sweet before: they
 are now sweet like new wine, he drank this bitter cup
 in his Fathers kingdome. Where a king is most obey-
 ed, there is his kingdome: But none gave so great obe-
 dience to God as his own Son, who obeyed him to the
 cursed death of the crosse. 3. The Lord said not 12.
 times, *Take yee eat yee*, albeit 12. disciples were with him;
 hee said it but once, when he gave the elements. One
 stretching out his hand, could not touch all their hands
 at once, neither was it needfull, therefore they divided
 the elements among themselves. 4. Luke vers. 20.
 speaketh again of the cup of the Lords supper, to show
 the time of it, which was after the eating of the bread;
 but he saith not the words of thanksgiving; nor yet,
 Take it, and divide it amongst you, because they were
 mentioned in verse 17. 5. You fear the laicks, that
 sit b. side you be witches, or profane people, and there-
 fore you will not take the elements from them. If you
 know

know them to be so, flee from them. If thou know not, why judge you before the time so uncharitably, at the feast of charitie, usurping also the place of *Christ* the great Iudge of all. It may be at his coming, many whom thou condemnest, shall bee found more innocent then thy self; and thou shalt be found unworthie to have taken the elements from them. Also, if thy reason be good, neither shouldst thou take the Sacrament out of the ministers hand, for thou knowest not if he be profane, or a warlock, or a hypocrite.

6. If thou come well prepared, thou will bee so humble, like the Publican, that thou will think thy self the profanest in the company: If thou come unprepared, thou art not worthie that the profanest laick should give unto thee the elements; and albeit thou receive them from the minister, thou shalt eat and drink thine own damnation. 7. When Christ giveth the elements by his servants, and the blessing by himself, it representeth the communion betweene Christ the Head, and his mysticall members: And when the members of Christ give the elements one unto another, it representeth the communion of his members among themselves: If any of these be wanting, the communion is not rightly celebrate. In this communion the Elect are conjoynd unto Christ by faith on their parts, and by the holy Spirit on Christs part, they are conjoynd one unto another among themselves, by mutuall love and charitie.

Qu. 26. Is it not troublesome to the Ministers to go about, giving unto every one the elements?

Ans. It is doubtlesse: but the ambitious clergie do think otherwise, 1 Because they get this honour that

men shall take the elements out of their hands, and lay them upon their knees; and where the people kneele not, yet the Ministers go about, expecting a time when the people shall be compelled to kneele. 2. Their going about also will excuse their idlenesse and ignorance, if they want exhortations for the people. 3. In like manner they are well pleased to stand, rehearsing the X. Commands before the Communion, and the people all the while are sitting upon their knees, at every Command crying for mercy; but the presbyter like one without sin, neither kneeleth, nor asketh mercy.

Qu. 27. May we not kneele at the receiving of the elements, to expresse our greatest humility?

Ans. If you have your greatest humilitie only at the instant of receiving the elements, God neither regardeth it, nor the expressing thereof, for it is hypocritie: But if your greatest humilitie be sincere, and of a longer continuance, it will make you carefull not to expresse it in an idolatrous manner, to the dishonouring of God: it is a dishonouring of God, if that outward religious adoration be determinatly fixed towards the presence of anything visible (whether it be a Divine ordinance or not) more then towards the presence of any other creature, by which outward adoration, Gods own personall & visible apparition, & presence should be discerned from all creaturs whatsoever: as a king is outwardly discerned from all his subjects, by his crown so is God outwardly discerned from all creatures, by this religious honour. It is a dishonouring of the king to put his crown upon the head of any of his best subjects; so it is a dishonouring of God, to discern the best of his creatures with this honour.

If Christ were visibly conversant with men, how
 shall he be outwardly and religiously discerned by Di-
 vine adoration from all things visible in heaven and
 in earth, but by pointing at his determinat locall pre-
 sence with kneeling, or falling on the face, or such re-
 ligious gestures : but seeing this is done to the Sacra-
 ment, the difference of Divine honour is taking from
 Christ. And if the bread were God indeed, by what
 other outward honour could we discern it religiously
 from things that are not God, if not by kneeling.
 Albeit we would give our greatest inward reverence
 to Christ, yet this outward adoration is relative idola-
 trie. It is idolatrie, because we discern the elements
 with that religious outward worship, whereby we
 should discern Christ, God and man, from all other
 creatures. It is relative, because men beleeve that it is a
 honouring of Christ so to discern the elements, as the
Israhelites thought it a honouring of God to adore out-
 wardly the golden calf. 3. Christ made both the bo-
 dy and the soul, and therefore he should be worshiped
 by both, as also because he redeemed both: And if it
 be lawfull to honour Christ by directing our outward
 adoration, to any other object but Christ; it is as law-
 full to honour Christ, by directing our whole inward
 adoration & reverence due unto God, unto that same
 outward object: the reason is alike, Gods word neither
 forbideth, nor commandeth the one more then the o-
 ther. And if we serve God by directing his worship to
 an other object which is not God, then his justice re-
 quireth to glorifie him in heaven, by giving the glory we
 hope for unto other creatures, and not to our selves.

4. It is as great a calumnie, to say, that men want their greatest humility, if they kneel not at the instant of receiving the elements, as to say, they want faith, if they rehearse not the articles of the creed at the same instant: And that they want charity, if they give not almes to the poor at the same instant; for as we should come with the greatest humility, so should we come with the greatest faith, and charitie to the Sacrament, And if humility can not consist, except when it is outwardly expressed, no more can other heavenly graces consist, without their outward expression.

5. Some say; the not kneeling to the Sacrament, hindereth *Turks* and *Pagans* to turne Christians. I answer then they would all turne Papists, for the Papists do kneel. 6. Some say, men turne their faces to the table when they blesse God at their meat, and drink. Ergo we should kneel towards the Sacrament: I answer, first, do they kneel & blesse God at the instant act of eating & drinking meat & drink, and at the receiving thereof, as the halting Papists kneel without blessing of God at the receiving and eating of the Sacrament: Secondly, looking is not so religious a gesture as kneeling, & therefore lesse dangerous. If men when they blesse God were urged to look to the table, as if it were a worshipping of God to do so it should be idolatrie. *Qu. 28. Can the adoring of Christ by fixing our worship to the instant of receiving the Sacrament, or bowing towards it determinatly, be idolatrie, seeing the Sacrament is a holy ordinance of God?*

Ans.

If men had fixed the religious gestures of adoring God determinatly, toward the oxen and sheep which were offered

offered in sacrifices and towards the Paschall lamb which represented the same Christ whom now the sacramentall elements do represent, it had beene idolatrie, albeit they were holy ordinances, and had Christ spirituall operative presence with them. 2. If you esteeme the bread to be God, and will adore it as God, the being a holy ordinance no more hindereth this adoration to be absolute idolatrie, then was the worshipping of the fire by the *Chaldeans*, of the sun by the *Persians*; and of *Dagon* by the *Philistims*: So also there is no reason, why the being a holy ordinance shall hinder it to be relative idolatrie, when we worship God by directing our religious gestures determinatly towards the sacraments, more then to worship the same God by directing our religious gestures determinatly towards the Sun, or the fire, or *Dagon*, or towards the golden calf, &c. True humility will make us eschew all appearance of evill, and fear the least colour of idolatrie, & kneele unto God at more pertinent times, as at the actions of prayer and thanksgiving, before and after the participation of the Sacraments, and that because these actions as well as our gestures do expresse also our humility, prayer expresseth our humble desire, and thanksgiving our humble gratitude and ductifulnesse: Christ our LORD did expresse humility by action, when he did wash his disciples feet, that night he was betrayed, and by word & gesture when he kneeled down and prayed in the garden: The same humility remained in him also when he used not such expressions.

Qu. 29. We may take gold out of the hand of a King bowing towards the earth, may we not also adore God, when he giveth unto us the Sacraments?

Ans. I.

Ans. 1. The Minister and the Sacraments are neither Gods nor kings, therefore thou owest to none of them neither the religious honour of God, nor the civile honour of kings. 2. But if the kings servant in the kings name would give gold unto thee in the kings presence, and thou wilt take it out of his hand, directing that same civile gesture towards him, that thou usest to direct to the king, what honourable civile difference makest thou betweene the master and the servant. 3. Albeit a king like *Dioclesian* would give all his civile honour to any of his subjects, yet God will give his religious honour to no creature, *Matth. 4. 10.*

4. God gave unto us Christ, the thing signified by the Sacrament, when he was crucified. Hee giveth spirituall comfort and grace, using his own libertie, either at the preparation sermon, before the Sacrament, or at receiving of the elements, or afterwards at thanksgiving, or at any other time, as he pleaseth: albeit he giveth faith and increase thereof, and mercy, and spirituall comforts to the right receivers of his ordinances, yet he fixeth not his benefites to any appointed instant of time. *Peter* & the Apostles at the first Lords supper (having also received the Pascheover the same night) were so far from receiving spirituall courage and comforts, and increase of faith, and of heavenly graces, that the same night *Peter* denyed, and the rest forsooke the LORD. But when hee arose from the dead, and when hee sent downe the holy Ghost, then they were exceedingly strengthened in the faith: many children are baptised; who receive not inward regeneration and repentance, untill that afterward God convert them by his word.

Qu. 30. Should not the Sacraments be holily and reverently used?

Ans. 1. They are profained, when Gods worship is determinatly fixed to them, as if they were idols. 2. They are reverently and holily used, when they are used as Christ commanded: That is, when by looking upon the bread broken, and the wine poured out, we take occasion to remember the Lords death when his body was wounded, and his blood shed: when we take and eat the elements, then we by faith should believe and apprehend, that these sufferings were for our sins, to purchase unto us life eternall.

Qu. 31. The Sacrament is an excitative mids of adoration: Ergo may I not kneele towards it.

Ans.

So are all the benefites and mercies of God: Ergo we have as good reason to kneel towards all his benefites.

Qu. 32. Wee worship before the Sacrament, but we give no worship unto the Sacrament.

Ans.

When we worship God more respectively then before any other thing, by kneeling before the sacrament, it is done unto the sacrament, because we worship God at the sacrament, for the religious respect we have to it, which if it were taken away, we would not adore before it more then any other thing: This outward worship is relative idolatrie outwardly, the reverent respect is inward relative idolatrie. 2. To worship a thing, and to worship before a thing determinatly, are both esteemed one thing: *Matthew* saith, chap. 4. that Satan bad Christ worship him: and *Luke* saith in the Greeke language, *If thou wilt worship before mee.*

Qu. 33. May not I kneel towards the Sacrament, as I uncover my head at the bearing of the word read?

Ans.

Ans. The uncovering of the head is a sign of extreme reverence given both to God, to men of a honourable, and also a lower estate: kneeling is not so, it is most proper unto God himself, who is above all dignitie, and therefore it is more dangerous. This gesture discernes the Majestie of God from all creatures; and therefore Paul said (*Phil. 2. 10*) *At the name of Jesus shall every knee bow: for God hath given him a name above every name,* verſ. 9. No name is above every name, but the name of him that is God. The Father gave unto Iesus the name of God: That is, declared him to be as truly God as he is man, after that he arose and ascended unto glory.

2. When I uncover my head, I direct not that gesture towards any sensible object more determinatly then towards other objects; therefore it is done to God himself immediatly.

Qu. 34. *Should we sit Jack-fellow like with Christ at the Lords table?*

Ans. His divine nature is alike present every where; his humane nature sitteth in heaven at the right hand of God his spirituall presence is in the hearts of the Elect, and sitteth at no Table: Therefore we sit not Jack-fellow-like with him; we are not every where, nor in heaven, nor in a particular manner in the hearts of the Elect, working by the holy Spirit. 2. The Apostles sate with him at Table; but that sitting made them not equall, nor matches unto him; no more then did the eating, drinking, and conversing with him: the Elect shall be with him in heaven, albeit they be not matches with him.

Qu. 35. *In 1 King, verſ. 54. It is said, when Salomon ended his prayer unto the Lord, he arose from before the altar of the Lord,*

Lord; from kneeling on his knees, and stretching out of his hands to heaven, &c. Ergo wee may kneele before the elements when wee adore GOD. *Ans. 1.*

The Text sheweth not whether his face or back was towards the altar, albeit he worshipped before it.

2. Yet the altar was before his face, because his face should have beene directed determinatly towards the mercy seat, where the Lord ordinarily dwelt and appeared: The altar was only a mids and outward object standing between his face, and the mercy seat, God had two sorts of glorious presence, one of lisse glory, where he personally, typically, and ordinarily appeared between the cherubins, upon the mercy seat, which is called *Gods footstoole*, towards the which the kirk in the Old Testament was commanded to worship God *Psal. 99. vers. 5.* Towards this presence *Salomon* did kneele, and turne his face, because God personally appeared there. The second sort of glorious presence, was, and is of superexcellent glory in heaven, where God dwelleth among his Angels and Sancts, and where now Christ in his manheed sitteth at the right hand of God, unto this presence *Salomon* streached forth his hands. 3. There are three sorts of midses or outward objects before men when they worship God: a mids of indifferencie; a mids of necessitie, a determinat religious mids of adoration. They are called midses, because they are placed between the worshiper and the object that is worshiped. They are called objects, because they are before our face and senses when we worship God. 1. The mids of indifferency is, when we make no difference of one thing more then an other

to be before our faces, when we adore God, as we look towards a wall or a door, or a window, a hill or a rock, &c. not fixing our adoring gesture to one of them more determinatly then to another, and that because God whom we worship is every where, as really in his essence as in any Sacrament or Divine ordinance.

2. The mids of necessity, is such a mids, as we can not eschew to be before our faces, for it is in a right line between us and him whom we adore. So when *Salomons* face was directed determinatly towards the ark and mercy seat, where God dwelt typically between the cherubims: (1 *Sam.* 4. 4. and 2 *Sam.* 6. 2.) Then the brasen altar, the altar of incense, the vaile of the temple, &c. were situat between his face, and the mercy seat; & of necessity they were midses and objects before his face, he could not eschew them. 3. The determinate religious mids of adoration, is that mids whereunto men determinatly, and of set purpose direct their adoring gestures, whither any other mids go between them or not, and that because God determinatly and immediately appeared in this mids. It was that mids of necessity which was neereft unto Gods personall manifested presence, men did adore towards it, not for it self, but for the personall apparition of God in it, such were the ark and mercy seat, and the temple, albeit it was burnt in the time of the captivity. *Daniel* worshipped towards it when the ark and mercy seat were not in it: If these things were now extant, it were grosse idolatry to adore determinatly towards them, because the personall presence of God forsaide is not in them. It is now personally united to the manhead of Christ in

even towards the which all knees should bow, albeit the
 elements and heavenly orbes be between him and us, as midles
 of necessity, his manhead is the outward determinate object of
 adoration: when he appeared like fire in the bush unto Moses,
 and like a man unto Abraham, these appearances or formes
 were midles of necessity neereft unto himself, and they were
 determinate religious midles of adoration, because they were
 neereft unto his determinate presence, so that he appeared in
 them and by them, yet he did not subsist by them. A man ap-
 peareth in his garment, & by his garment, but he subsisteth by
 his naturall body, which is of the same person with the soul, so
 Christ determinatly subsisteth by his humanity which is of the
 same person with his Divinity, when he became man, his
 manhead only became the determinate ordinty outward ob-
 ject of religious adoration; The vail of his flesh is a midle be-
 tween his Godhead and us, but not between his person and us,
 for it is of the same person with God, man visible, & God invi-
 sible, are both one person. 4. God was united to the ark by a
 locall and personall manifested presence, but not by the union
 of a personall subsistence; he did not subsist by the ark, because
 it was nothing of his person, he was united to the voice that
 spake above the mercy seat, by a locall and personall presence,
 and also by organicall application: he spake in the ark, but not
 by the ark, but he spake both in and by the sounding voice of
 air: he was united to the fire in the bush, and to the humane
 form that spake unto Abraham, by a personall presence, & by
 a double organicall application, for he was seene by the fire
 and by the humane body, and was heard speaking by a voice
 in the fire, and in the humane body: But when he became
 man, and appeared in the humane nature, which consisted of
 a soul and a body, he was united unto that nature by a perso-
 nall union, (which included all the unions forsaide in it) be-
 cause he did determinatly subsist by that nature, and in it. He
 hath a twofold existence, one infinit, which is in and by his
 Divinity, an other finite and determinate, which is in his hu-
 manitie, and by it he did determinatly subsist in the forme
 wherein he appeared in the old Testamēt, but he did not sub-
 sist by them, albeit he appeared by them; but in the New Te-
 stamēt

flament he both determinatly subsisteth in the humanity, by it, and also he appeareth and is seene unto men by it. To his determinate presence whereby he appeared personally, men should have directed determinatly their adoring gestures. To his infinit existence and presence, men should direct their gestures to all places alike indifferently. Then it was idolatry to make the golden calves determinate religious mides of adoration, It should have bene idolatrie to make any sacrifice or sacraments in the old and new Testament, such mides for God did never personally appear, nor dwell in them determinatly.

Qu. 36. Men are now more learned then they were in the primitive Kirk, therefore their traditions should be obeyed.

Ans. Are they more learned then Gods spirit who immediately taught the primitive kirk. 2. The devils are more learned then men are now, & heretiks, should they therefore be obeyed. 3. Men now have more meanes of learning, but they are more doted then the infancy of the Jewish kirk, who were content of the rites that were commanded of God, but now men without warrand of God dote both upon Jewish and heathen rites. 4. If they be more learned, they have lesse need of the rudiments of this world, which were fitter for the unlearned.

Qu. 37. We can not cast away all rites, no religion consisteth without rites?

Ans. 1. Christ and his Apostles were religious above all men, without wil-worship and idolatrous rites.

Qu. 38. If we eschew to do all things that idolaters and Pagans do, we cannot live nor worship God at all?

Ans. 1. We need not eschew things wherein they are like true professors, but the things that make us conforme to idolaters and pagans.

Qu. 39.

Why do you who kneele not to the Sacraments depart from our communions? Are we not all under one Head Christ, though we have a blemish? A brunt and wounded finger is a member of that body which hath whole members, should the whole members be cut off from the sore? Should you excommunicate your selves from us?

Ans. 1.

Ans. A man cutteth not the whole fingers from the fore; though he neither burn nor wou'd his whole fingers, that they may be conforme to the fore; so we excommunicate not our selves from you, though we hurt not our consciences with your blemish, for we hear the same word, and are baptized with you, and we converse together. 2. If a sore member refuse to be healed, it rather excommunicats it self from the whole, so you refuse spirituall health, &c. 3. Wee separate our selves not from you, but from your idolatrous blemish, for we should not countenance such contempt of God, then heale your sore, and we shall communicate with you. 4. We communicate with the whole kirk of God, if we take the sacraments publicly with any members thereof. 5. All the parishes in the earth are not excommunicate every one from another, though they communicat not all in one assembly.

Qu. 40. *There is a double danger: If I preach not the Gospell, God will punish me: If I preach the Gospell, I must admit idolatrous rites: and wo is me. If I preach not the Gospell, 1 Cor. 9. 16.*

Ans. If thou preach admitting idolatrous rites and ceremonies, God will punish thee: If thou preach, and do not admit them, man will punish thee; take now thy choose. 2. If man punish thee, deposing thee from thy place, for not admitting these rites, this hindereth thee not to preach; for by suffering thou preaches more effectually, then when thou did proclame GODS word in a publick place: all the power in the world can not hinder faithfull preachers to preach, either by publick speaking, or by a holy life, or by suffering for Christs honour. Romanus the martyr, in the dayes of Galerius the Emperour, when Asclepiades the tyrant was sent from the Emperour to persecute him, after he had caused his body to be sore wounded in many parts, Romanus still confessed Christ: therefore Asclepiades caused the tormentor to smite him on the mouth. Then Romanus said, I thank thee, for thou hast opened many mouths to me, he esteemed every wound a mouth, whereby hee confessed and preached Christ.

Qu. 41. *Is it not better that I yeelde to some abuses, rather then to leave my place, and then a wolfe or a thief shall enter in my place?*

Ans. It is better that a wolfe or a thief shall enter into thy place, then that thou remaining in the place shall turne into a wolfe or thief, by yeelding to these abuses, &c.

Qu.

42. What outward meanes are best to be used for conseruing the knowledge and practise of true religion among men, that they be not suddenly turned into apostasie, by every winde of corrupt doctrine?

Ans. 1. If Pastors and Preachers would preach, and continually catechize the people in the orthodoxe points of religion, and at meetings cause some of themselves catechize one another, and help them with their own questions, and cause some of them say a conceived prayer, or a set forme as they may best have it. This shall cause them make conscience of praying to God at home, & in the fields, albeit they could say no more but the Lords prayer upon their knees. 2. If Pastors with the Magistrats and Elders cause masters of families catechize their domestiks, and the domestiks to catechize one another, and every one rehearse a prayer their time about.

3. If schoolmasters would do the like with their disciples in catechizing and prayer, and if after the master hath said his prayer, then one of the disciples their day about say a prayer, and if any disciples come into the schoole after the time of prayer, let him pray privatly in a quiet place, before he enter to his studies, and let them do the like if they must go home before the evening prayers: men of a good conscience will finde many wayes to make their disciples to be also Christ disciples.

Some of the grossest things are omitted in this book untill the people be confirmed in the errors thereof, and then they shall receive the compleat masse book, or bible of the whore: These locusts deale so subtilly, that they draw men unto their kingdome unawars, that they shall be citizens of spirituall babylon, before they know themselves to have departed from Gods truth, and from the sanctuary of Sion. If the iniquity of the false kirk had not bene covered with the shew of wisdom, wil-worship and humility, (Coloss. 2. 23.) Then Paul had never called it The mystery of iniquity: for the antichristian vultures do pull out the eyes of heavenly knowledge of Gods word, from people, that they can not discern error from truth, and that they can not see to save their souls from hell, their bodies from persecution and theire estates from spoliation.

The lawfulnessse of renewing the
Covenant with God and of the Confession of the
Faith, practised by the Kirk of Scotland,
ANNO 1638. and answers to some scruples.

FOR our subscription, and our renewing of the Confession of Faith, we are well warranted: for if we look to God, we have his Commandment, MATH. II. Come unto me all ye that are wearie, and heaue loaden, and I shall ease you, take my yoke on you, and learn of me, &c. we are now burdened not only with our personall sins and infirmities, but also with the heaue yoke of antichristian traditions and errors, the least of these is too heauey a burden for pressing down our consciences. If we look to the Godly in old, we have their approved practise, In the Old Testament GODS kirk fell oftentimes into idolatrie, and therefore then they renewed their covenant by repentance, and GOD delivered them: If we look to the kirk, we have the authority of her assemblies; if to the authoritie, we have the declaration both of King and Counsell, in the acts of Counsell: if to our progenitors we have the laudible example of our King, and his familie; of Counsellers, and of the whole members of the College of Justice, of his Majestie's subjects of all degrees, from the highest to the lowest of the whole kingdom; if to the prescription and custome, we finde it in perpetuall and recent observation unto this day. If we look to the Prelats, the authors and urgers of the present novations, we finde that they themselves have subscribed the same Confession before, but now they have laboured to involve us in the same guiltinesse with themselves; and Our Subscription at this time is the most innocent, most worthy, and most powerfull meane to confirm Our selves and to stop Our adversaries in their presumptions, that they no more hereafter attempt to

like amongst us, and so far as the secret intention of the
 of man may be seene, Our proceedings to this time, the manner
 that Which We do now subscribe, and Our whole deportment
 and carriage We make manifest to all who are not possess'd with
 prejudice against us, that We meane nothing but the mainte-
 nance of the reformed Religion, to the glory of GOD, the ho-
 nour of Our King, and the happinesse of Our kingdome, for
 now and for afterward.

The first Objection.

That it is the making of a band against the Act of
 Parliament, Anno 1585.

Answer 1.

That naturalists know the parts of the world, must some-
 times forget themselves, and passe their particular bounds for
 the preservation of the whole: As in naturalibus individua
 operantur ac aguntur contra naturam suam particula-
 rem, ad conservationem naturæ universalis, nam ascen-
 dit grave, & descendit leve, ne detur vacuum: Item ma-
 net grave in superiori, leve in inferiori loco, ad evitan-
 dum vacuum. A flaggon full of water, if the narrow mouth
 of it being open, shall be holden streight downward to the earth,
 the water will remaine still, having the lighter air under it. A
 kan which watereth herbs, having many holes in the bottome,
 if it be filled with water, and if thou hold thy thumb upon
 the narrow mouth of it the water will not run out at the holes
 of the bottome; but if thou uncover the mouth of it, the water
 shall rin out. A pipe of lead that convoyeth water from one
 place to another, if the middle part of the pipe ascend, the wa-
 ter will ascend in it, providing that the ascending part, of the
 pipe go forward unto a disension, which shall in the end bee
 lower then where the pipe began to ascend; in which descension
 when the water beginneth to descend, the lighter air shall de-
 scend before it. So in morall observations politicks justly plead
 that

the safetie of the people is the soveraigne law. It is law-
full; yea; necessarie to passe by one legality or formality of the
law, for the preservation of the whole lawes of the kingdome,
seeing every particular law must abide the exception of *Salvo
jure cujuslibet*, & of the fundamentall law of all lawes; which
is, *Salus reipublice, suprema lex esto*. If a Gangrene hath
consumed a finger or a toe, the chirurgian cutteth of the mem-
ber, least the disease spread unto the rest of the body: If the pa-
tient be bleeding with great danger, the chirurgian cutteth a
veine in another place, for avoiding the danger. If a house be
burning, servants will leave their masters service, to quench
the fire, least their masters house, and the whole city be burnt,
and men will cast down the back, and covering of the houses
beside, least the fire come upon them, and thereby finde a pas-
sage unto the rest of the city. In all these there some trans-
gression of a civill law, but they agree with the fundamentall
law, in the preservation of men, or of the city. So in matters of
religion Christians can not but acknowledge that *Queene
Esther* did better in coming to the king, which was not accord-
ing to the law, then if according to the law of the kingdome
she had destroyed her self, and her fathers house, with the ha-
zard and destruction of Gods people. If she had not come to
the king, it had beene very hurtfull unto Gods kirk. If King
David, so faithfull a servant of God, and ruler of Gods people,
had perished for hunger; therefore to keep him from this evill,
the Priest gave unto him of the shew-bread to eat, which ac-
cording to Gods own law (*Levit. 24. 9. Matth. 12. 4*) was
lawfull to none to eat but the Priests, then *salus Ecclesie
canon esto*. To this effect the people would not suffer king
Saul to kill *Jonathan* when he had eaten of the honey, when
Saul band the people with an oath, not to eat untill the eve-
ning,

ning: This was no treason when they hindered the king to execute his rash intension, but it was his honour and glory to preserve his children alive. It is reported, that King James the 6. in a treatise ament the powder treason, said, *Pro atis, & focus, & pater patriæ, &c.* That is, when the religion the Common-wealth, and the King are in danger, men should not bee silent, but the whole estates and members of the kingdome, as one man, should arise for the safetie of any of the three. Hath not the body of this kingdome good reason to arise, when all the three are in danger at this time? 2. It is a mistaking to think that this is a new band against law, since it is nothing but the renewing of the Confession of Faith, warranted by the command and example of King James, and by the acts of Counsell, and Assembly: and if it were a new band, yet it is lawfull and agreeable to the fundamentall law foresaid, in respect that both King, countrie and religion were compassed either with spirituall dangers, or with both spirituall and bodily dangers, through the tyrannie of the antichristian prelates.

3. It is not a privat league or band of any degree of Subjects among themselves, but a publick Covenant made of the collective body, even the estates of the kingdome, as well collective as representative, with God, and for God and the King.

4. It can not fall under the censure of sedition (*quæ est seorsim itio à republica, ecclesia, à lege, rege, & grege*) nor of troubling the peace of the kingdome, mentioned in the act of Parliament, since it is for the maintenance of religion, the Kings authoritie, and the preservation of the lawes, liberties, & peace of the kingdome, against all trouble and sedition, a duetie whereunto all his Majesties subjects are bound by the law of God and man to concurre: and they who are enemies thereunto, are enemies to the peace of the kingdome, and seditious.

The

2. Objection, Is from the Act of Pearths assembly commanding the practise of these novations in the worship of God, which by this Subscription we oblige us to forbear. *Ans.* 1. The conclusions of these meetings can not have the authoritie of a generall assemblie with us, except we by seeking precepts of that kinde for these novations had inclined unto the same: and because it was unlawfully constitute both in the moderator and other members thereof, (The moderator was an usurping archbishop, the members were other usurping bishops, the constant moderators of presbyteries of the bishops own making, and one of every presbyterie with the moderator, as the bishops commanded, by writing unto the presbyteries) and because the proceedings and carriage thereof were craftie and violent: and although the prelats pretend the authoritie thereof against others for conscience, yet themselves have forborn the practise of some of these novations untill this time, why then may we not forbear the practise of the rest, since the collective kirk or greatest part of the kirks in the kingdome did never acknowledge them for the constitution of an assembly. 2. The reason of the appointing of kneeling by way of contraries, infers now the forbearing of kneeling, For kneeling was concluded, because (as they alleadged) the memorie of superstition was past. It should therefore now be foreborn, because the memorie of superstition is revived and fragrant: They who practise kneeling, do keep the letter of the Act foresaid, but they who forbear it, do keep the life and reason of the Act. That is, They will use no gestures in Gods worship which may strengthen superstition. 3. The Act was concluded, not by way of precept, as if it did ordeine kneeling, but by way of counsell saying, The assemblie thinks it good, &c. which was professed by the prelats themselves, and promises given, that

no man should be constrained, and therefore no censure pointed for the contraviners. 4. The manner of practice bath never beene particularly determined, which hath made so many disordered formes of observation in this land, hath multiplied scandals made the worship of GOD ridiculous, and therefore it may be a sufficient ground for our forbearance.

5. The prelates professe themselves to be leaders and good examples unto others in all kinde of good order. how many acts of the lawfull generall assemblies have they dayly violat and broken? How can they then accuse us, for rejecting their unlawfull acts, and craftie conclusions of their unlawfull assemblies.

The 3. Objection, Is from the Act of Parliament, ratifying the foresaid novations. *Ans.* 1. Ratification was not desired by the assemblie: if the greater part had looked for ratification in Parliament, they had never given their consent in the assemblie. 2. A supplication was orderly presented before the Parlaiment, in the name of the Ministers, against these novations, and the supplication being suppressed, protestation was made in due time and place, according to the order of law. 3. The greatest promises that could be devised was made by his Majesties Commissioners, that the articles should never be pressed, nor penaltie should be affixed; and that no further conformitie in ceremonies with England should be urged hereafter. 4. The Act of Parliament, although it hath the nature of a law, and therefore hath authoritie over all the subjects is nothing but a meer ratification, and can not alter the nature of the act of the assembly, to turn a counsell into a precept; neither a precept into a counsell, for that were rather to make a law in matters of religion, then to ratifie the act of the kirk: the act of the assembly ordained kneeling by way of counsell, Therefore the act of Parliament when it ratifieth the act

Assembly, it must onely ratifie it to bee but a counsell.
 5. It is repugnant to the fundamentall lawes of the king-
 dome, to fine, cōfine, or punish the subjects with any pain which
 is not expressed in the common law; supposing it to be enacted
 by their own consent in parliament. The subscribers, who are the
 greater part of the leidges, do deny preceptive power to the act,
 and will concur by all meanes lawfull to keep themselves and
 others free of all censures for matters of that kinde, till they
 obtaine a Parliament & free assembly, like as they have already
 disclamed the prelates & protested against the high commission

The 4. objection, is from the oath that some Ministers
 have made at their entry, unto which the subscription
 seemes to be contrarie. *Ans.* So many as perceive the
 oath given at their entry to be unlawfull, whither in respect
 of the unlawfulnessse of the thing which they have sworne to
 practise; or in respect of the obligation of the oath tying them
 to practise, can preterd no scruple for their forbearance in time
 coming. 2. Let every one consider with himself whither it
 was a dispensing with himself in the darknesse, or scruple in his
 conscience, that he had at his entry in the Ministrie, or an full
 perswasion of the lawfulnessse of the things themselves, that
 made him to give his oath: Every conscientious man would
 have beene glad of a free entrie without any oath of this kinde.

3. In the covenant there is nothing spoken of Yeaths ar-
 ticles in themselves, or of any perpetuall forbearance if the
 practise of them, but only of the forbearance for a time, viz.
 untill a generall assembly. 4. No prelate will say that he
 required, nor minister, that he hath given an oath of another
 kinde, then that which is agreeable to the acts of assemblie, and
 of Parliament; and therefore the observation thereof must be
 free & voluntary as unto a counsell; and not necessary, as unto
 precept.

5. The

5. The reviving of superstition is a reason no lesse for forbearance of the practise of the thing sworn, then the pretended removing of superstition; which was forcible for the practise it self, for the freedome from superstition, and the removing thereof was the ground of the act, and thereafter of the oath required. Because I promised to hold the portes open while the enemy is a far of, shall I be bound to hold them open and not rather to shute them, when the enemy is come neer unto the door, and beginenth to enter in. 6. All thought the matters were indifferent (yet in case of scandall, which is palpable) they being introdictory to Poperie, forbearance is a necessary duty, neither is it to be thought that any man was so unadvised as to sweare a perpetuall practise, whatsoever should be the consequence: For even the ceremoniall law, which God himself ordained was abolished, when it became unprofitable. 7. The prelates are now turued Popish, and liberty from their yoke being offered, they deserve to die in servitude who refuse the offer.

8. The oath to be taken of the Ministers at their entrie is expressed in the act of Parliament: The prelates for exacting an oath without warrand of law, and the Ministers who subject themselves to this episcopall tyrannie, are both censurable by the law, and the things themselves are unlawfull which were sworn, and therefore they are the more censurable. 9. No Minister bath sworn obedience to Pearthis articles, but they have already forborn, and are like to forbeat all the dayes of their life the practise of some of them (as of confirmation, &c.) without any suspicion of perjury: for how can the Ministers be further bound then the prelates, the authors and urgers of the oath? why may not we also forbear the practise of the rest?

Qu. May not subjects make a religious solemnne covenant with God, with the approbatiō of their civile rulers, albeit neither the subjects themselves, nor their progenitors have made such a covenant before?

Ans. May not the children of a great man, without the libertie and consent of his chamberlane make a solemn covenant, and promise of loyall service and obedience to their loving father and Lord? All governors, kings, and princes are Gods chamberlanes, the elect are Gods children by creation and regeneration, they may and should offer service and obedience to their Lord and heavenly Father, though all the world be against it: Christian magistrates, if they be well informed, will be the first practisers thereof, and cause their subjects do the like. 2. *Joseph* of *Arimathea* sought libertie of *Pilate*, to burie the body of *Jesus*, but hee sought not libertie to believe in Christ, and turn a Christian. *Moses* sought libertie, and did supplicat *Pharao*, to let the *Israelits* go out of *Egypt*, but *Pharao* rejected it, & contemned the messag, God without supplication brought his people out with a high hand. 3. When Christ called his apostles, converted *Zaccheus*, *Marie Magdalene*, and others, He bad them not seek libertie from any ruler. When the 3000 converts received baptism, the seal of the covenant, *Act 2* they sought not libertie from *Pilate* nor *Cesar*. Rulers are ordeined of God to take care that the people binde themselves by the strictest bands that can be, to do such loyall duties unto God, and they should not hinder the same.

4. Our Lord said, *Matth. 18. 19.* If two of you agree on earth, touching any thing that you shall ask, it shall be done for you: and where two or three are gathered together in my name, I am in the mids of them: shall two or three have greater libertie then many thousands? *Quest.*

May they make a Covenant of mutuall defence from the injuries of their enemies, if their rulers consent not with them.

Covenant made y^e 6. of Novemb^r bet David & p^r 19 Ans.

Ans. They are false Christians, if they be not united to God by faith, and among themselves by mutuall love. The Lord said, *Iohn. 13. A new Commandment I give you that you love one another, &c.* They neither have Christian love neither can any man know it, if it be not exprested in such loving acts, and mutuall dueties, which men should both swear and performe, for these dueties are the righteous judgements and commandments of God. The summe of Gods law is the love of God, and of our neighbours, which is practized in such dueties. *Psal. 119. 106. I have sworne and will performe, that I will keep thy righteous judgement.* *Qu.* Should not men obey their rulers in all things, either by doing or suffering, whether they command good or evill? *Ans.* Yes, if a more lawfull cannot be found how to eschew their evill, then good lawes should be obeyed actively, & evill lawes passively. But oftimes Christ lawfully fled away from his persecutors, so did the Prophets and Apostles. *Elias* had a warrant from God to kill *Baals* Prophets, the people justly hindered *King Saul* to execute his rash intention in killing *Jonathan*, we should not resist evill, in revenging our own particulars, for it is a robbing of Gods glory, who saith, *Vengeance is mine, I will repay.* But when Gods glory and worship is tread under foot, then the zeale of Gods house should consume his servants, & cheefly when no Magistrate will ^{continue} continuance and assist Gods matters. Thus *Iesus* did scourge the buyers and sellers in the temple, *Samuell* killed king *Agag*, *Phineas* killed *Zimri* and *Cosh*, *Samson* slew the *Philistims*.

Qu.

GOD saith honour thy father and mother, Ergo we should obey them in all their precepts?

Ans.

Ans. The scribes and pharisees sat not in the chair of *Moses*, Gods Prophet, when they taught against his law: so magistrats are not in imitation of parents, but of Gods enemies, when they command things contradictory to his word; when men then obey them, they honour them not as parents, but as Gods enemies, and thereby they profess themselves to be the children of Gods enemies: when men disobey such precepts, they honour their parents, because when governors return again unto the true station of parents, they will allow and command unlawfull precepts to be disobeyed: But if men suffer by unlawfull judges, they should doe it patiently, because Christ hath commanded it. *Qu.* Some orthodox fathers approved kneeling; and the service book, Ergo we should do so.

Ans. *Origene* said, the devils should be saved: *Tertullian* and *Hieronymus* condemned second marriages; *Ambrose* condemned the children of the faithfull, who died unbaptized, should we do so, because they were orthodox fathers. 2. Sundrie counsels ordeined kneeling to the sacrament: but albeit all counsels and fathers had ordeined it, seing it hath beene unto mens Soules oftentimes deadly, evermore hurtfull, and never profitable, it should bee abolished. The like I say of this book.

3. *Act. 15.* the Apostles ordeined the Christians of Antiochia to abstaine from meats offred to idols, from blood, and from things strangled; shall we therefore be burdened with these things. Some legall rites were permitted to Christians in the new Testament, untill they were better instructed, and then they would willingly forsake them: The ceremoniall law was not smothered down suddainly, but it evanished by little & little, and so it was honourably buried. The ark and mercy seat, and the Urim and Thumim were abolished, before the birth of the *Messias*, for they were not in the second temple.

Answers to the censures of some, in certaine parti- culars of this book.

Some alleadge that the answers of the question 33. dis-
swade men to kneele unto Kings and Monarchs, because it
is said there that kneeling is most proper unto God, and that by
kneeling God is discerned from all creatures.

Ans. Kneeling and all kinds of honour with their
gestures are most proper unto God, because he is God.
Civile adoration and the gestures thereof is a honour
that secondarily belongeth unto men, because they are
inferiour unto God. 2. God is discerned from all
creatures by kneeling, either by it self alone or con-
junctlie with other gestures. 1. When some admit
other sorts of bowing and adoration, but they leave
kneeling unto God only. 2. When some admit knee-
ling with one knee, leaving unto God kneeling with
both the knees. 3. When some kneele unto men
with their knees cloathed and covered, but unto God
with naked and bare knees. 4. When some with
their kneeling unto God conjunctlie hold their faces
and hands unto heaven, thereby acknowledging his
glory, or with *Elias*, holding their faces on the earth
acknowledging their owne unworthinesse. 5.

When some kneeleing unto men, doe but touch
the earth, and suddainly they rise up againe, but they
continue a long time kneeling unto God at prayer and
thanksgiving. 6. When some kneele unto men only

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they seeke a great benefite or deliverance, but
unto God alwayes in their dayly worship. All gestures
of civile adoration are more tollerable, if greater ex-
pressions of reverence & humility be given unto God.
This reason is good: Kings and Monarchs are of grea-
ter dignity, and place then other men, therefore they
should have more civile honour. This reason is also
good, for Gods honour who is of greater digni y then
all creatures, And albeit none can expresse the great-
nesse of the inward and outward honour that is due
unto God, shall he therefore not differ in outward a-
doration above all others?

The question 29. speaketh of bowing towards he
earth. It includes in it kneeling, which is a kinde of
bowing, Then God is discerned from all creatures by
kneeling, albeit men kneele unto kings & Monarchs;
&c. But neither religiously nor civilly should men
keelee unto the Sacrament; for it is neither God nor a
fellowcitizen with men. If it were lawful to adore any
creature religiously, the poorest Christian is more wor-
thie both of religious and civile adoration then any sa-
crament. 1. Because the sacrament is ordeined for
Christians, but not Christians for the Sacrament.

2. Christians are members of Christ, so are no Sa-
craments. 3. Christ died for them, but for no Sa-
crament. 4. They are livelie temples of the Holy
Ghost, so are no Sacraments.

Answeres to the censures of the question 35.

Some say that the writer defendeth that Christ hath
two persons, because he speaketh of a twofold sub-
sistence to be in his natures.

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Ans. Alstedii metaphysica pars. 1. cap. 3. Existens est nobilior vel ignobilior nobilior dicitur subsistentia, à qua res denominatur subsistens. Estque vel suppositum vel persona. Suppositum est quodlibet individuum per se subsistens, persona est subsistens intelligens. Existencia ignobilior dicitur inexistencia.

Regula. 7.

Suppositum latius patet quam persona.

Suppositum est res per se subsistens, id est, non existens in alio per modum inhesionis. Persona insuper est aliquod intelligens. Sic lapis in lapidina dicitur suppositum, & non persona. Paulus est & suppositum & persona. Subsistere hic non accipitur late pro eo quod habet verum esse & non apparens; neque pro eo quod alicui substat sed strictè pro eo quod est non inesse in subiecto per modum inhesionis, neque inesse in toto per modum partis. Schola facit duplex subsistere, viz. 1. Negativum, quod non est in alio ut accidens in subiecto, quo sensu humana Christi natura dicitur subsistere in verbo seu persona divina. 2. Positivum quod ita per se existit ut ab alio non pendeat, hoc modo non subsistit, nisi persona seu hypostasis.

These show that the schoolmen admitted a two-fold subsistence in the person of Christ. The writer of this book hath this division, for in the person of Christ his humane nature hath a negative, his Divine nature a positive subsistence; for his humane nature subsisteth not in his person, as accidents inherent in a subject, but so it dependeth upon his person, that from his first conception he was assumed into the personall union. If he had ever any being without this union, he had beene a person by himself. Because he hath understanding: But his manhead had never such a being,

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and so it was never a person; His Divinitie had never such dependence: but before this union he was the second person of the Trinitie, without all beginning. This union was signified by binding the sacrifice to the hornes of the altar. Christ, God and man, is the Priest, his Divinitie the altar, his humanitie the sacrifice; the personall union is the binding of the sacrifice to the altar: When the sacrifice was killed and burnt, the ashes fell down through the grate of the altar, and remained still within it: when Christ was killed, his dead body in the grave, and His Soule in paradise, remained still united unto the altar of his Divinitie: Death seperated his soule from his body, but could not break the personall union. By vertue of this union he did cast out devils by the finger of God, healed the sick, raised the dead, forgave sinnes, he wrought miracles, and prophesied. Because of this union he said *Before Abraham was I am*; He said to his Apostles: *Behold I am with you into the end of the world*. Because of this union, *Joh*, said chap. 1. *The Word was made flesh, & Thomas* said, *Joh*. 20. *My Lord and my God*. This union is called hypostaticall, that is the union of subsistence, because his humane nature did never subsist, nor have being without it. That the writter used not the word subsistence in the strict sence for a person, but in the larger sence for a true being, without accidentall inclusion, his own words immediatly preceeding do prove it: For he testified five times that Christs two natures were united into one person, viz. in the penult line of page 65. and in the 13. 17. 18. and 31. lines

of the page 66. The like was never done by heretics
 would they so often & so manifestly contradict them-
 selves in the same page, *a Kingdome divided against it self*
can not stand, no more can an heresie stand against such
 contradiction. If some witnesses had testified against
 the writer, and as many for him, a charitable judge
 should incline to the best censure, rather absolving
 then condemning him, much more when five witnes-
 ses do clearly testifie for him, proclameing his inno-
 cency, and one only is brought against him, which ta-
 ken in the right sence is also for him, And the man-
 ner of the speech importeth a personall union, for he
 saith not, They have, but he hath two substances.
 This word *He* cannot be meant of the Godhead alone
 nor of the manhead alone, for none of them alone
 hath two natures, much lesse two persones. Then it is
 meened of one who hath the two natures mentioned
 in the division; viz. the person of Christ. Then albeit
 the word *hypostasis* or *substantia*, κατ' ἐξοχην, by an ex-
 cellency, is oftentimes taken for a person, because it is the
 more noble substance, it followeth not therefore that
 every substance shall be called a person. Because *Rome*
 by an excellency is called *urbs* a town, *Ovid. Sine me liber*
ibis in urbem; Shall therefore no other town be called
urbs but *Rome*. The fathers speaking of the Trinitie,
 because some confusdly spake of the persons in the
 Godhead, and of the Divine essence as of one thing:
 Therefore they ordeined that the word *essentia* should
 only be spoken of the essence of God, and the word
personae should be spoken of every person particu-
 larly

ly: for the essence of God, is common to the Father, Son and holy Ghost, but the personall properties are different, and not common. This was decreed in a councell at *Alexandria*, about the year of God 363. But the Fathers never forbade the same words to be used in their other significations, when occasion is offered: Such a prohibition would import a contempt of the holy Scriptures, wherein both these words are read in other significations, for in *Luk. 15. vers. 13.* the word *εσια* signifieth riches or goods. The word *υποστασις* is read in *2. Cor. 9. 4. Hebr. 1. 4. and 3. vers. 14. and 11. vers. 1.* *Arias montanus* in all these 4. places exponeth the word substance but never person, others in all these places indifferently turne it substance or subsistence, except only *Hebr. 1. 4.* where some turne it person. But all agree in this, that *Hypostasis* in scriptures doth oftiner signifie some other thing then a person.

Then the Scriptures do favour this division & the sense thereof. *Hebr. 11. 1.* faith is the subsistence of things to come: That is, by faith we beleeve the true being and existence of things to come, & that as truly as if we did see them with our bodily eyes, and among things to come is Christ whom we beleeve to have a true subsistence, or being as God, because he is very God, and to have a true subsistence, or being, and existence as man, because he is also very man in the same person. By faith, I say, we beleeve that he hath this twofold subsistence, and true being in one person, because neither naturall reason, nor sense, nor experience

ence have taught us the same, but only we believe
by faith in his word, as the holy Spirit hath perswaded
us. *Pareus* in *Hebr.* 11. 1. interprets the word indiffe-
rently by substance, or subsistence, and not by person,
and in *Hebr.* 3. vers. 14. he giveth it the same sense:
and because some take occasion at this same text to de-
ny that *Hypostasis* did ever signifie a person; he saith, *Nee*
est quod heretici hinc negent hypostasin personam significare
in Divinis: voces enim homonymæ pro subjecta materia acci-
piende sunt, hic subsistentiam spei significat: at in Cap. 1. 3:
subsistentiam filij Dei. This writter hath *pro subjecta*
materia the twofold subsistence or twofold manner of
true being of the natures of Christ.

Quest. But how is the ambiguitie removed from the word?
Ans. The answer to the question 33. plainly show-
eth his personall union, this is sufficient: but the five
testimonies in the same page are more then sufficient
to remove the *Homonymie* and ambiguitie of the word.
And albeit these were not, seeing the words may
as well have a true sense as a false, why was the false
sense fathered upon the words and not the true, seeing
there is not a word in the book that smells of the false
sense? Nevertheless, the writter desireth such as
have the book to change the word subsistence into
existence, for subsistence in the generall sense differ-
th not much from it, not as if the word subsistence
were not both sound and orthodox in this place, But
least this present censuring of the word, make anti-
christians think that the word favoureth their bad
purposes, & also least the more ignorant be offended,
if the word signified nothing but a person.

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As answer to the censure of the beginning of the second treatise in pag. 70. That the text of Math. 11. is cited impertinently there.

Ans. The yoke of anichrist doeth heavily burdeine mens consciences with sin & guiltinesse, with the fear of purgatory, and the doubting of salvation, which they teach: They are thrall'd with idolatrie, and vex'd with the pride and covetousnesse of prelates: The LORD speaking of the Scribes & Pharisees (in Math. 23.) saith: *They binde heavie burdens, &c. and lay them on mens shoulders:* Is not this their oppression and traditions? The renewing of our Covenant with Christ is a foreaking of this yoke, & a returning unto Christ for ease and Christian libertie. In the commentary of the harmony written by Chemnitius and Polycarpus, Lyserus upon the same text, Chrysostomus is cited affirming this only to be the meaning of Christs words: and when the commentary it self saith that the words are spoken of three sorts of persons, he beginneth with the same meaning, saying: That Christ understandeth these who labour under legall ceremonies, & humane traditions; and of these whose consciences are burdeined with sins & with the sense of Gods wrath, and of these who suffer crosses and tribulation.

F I N I S.

*De Domini in cunctis aequa est veraxque potestas,
Aspectum cuius nulla remota latent.*

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